

John Henry Newman
on
The Sense of God in the Conscience

Vol. 2 Appendix
(10 early manuscript sermons)



Edward J. Tyler

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on

THE SENSE OF GOD IN THE CONSCIENCE

Vol II – Appendix

10 of Newman's early manuscript sermons.
Drawn from the Birmingham Oratory archives.

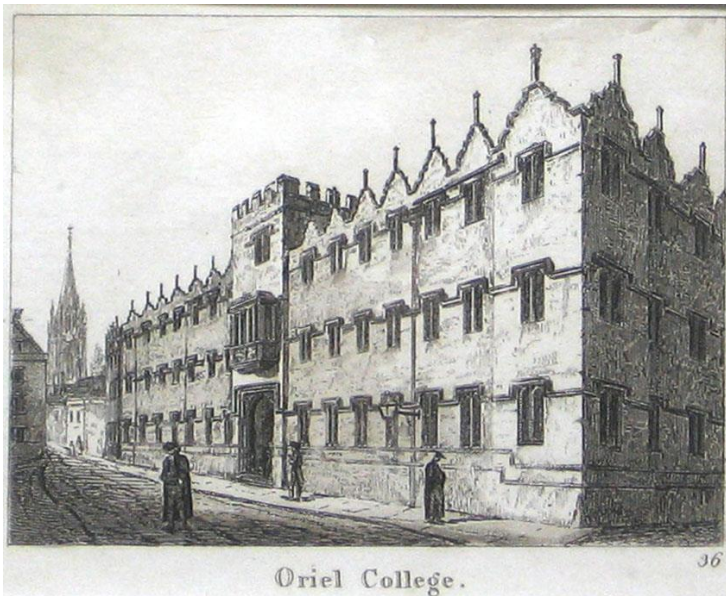
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	2 J. 4, 4	Newman	May 8
	5 X 2 16, 15		June 6
	3 X 2 16, 15		June 2
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Introduction

This ebook is presented as Part II of *John Henry Newman on the Sense of God in the Conscience*.

The [Part I ebook](#) traces Newman's idea of the conscience and its sense of God over the course of his intellectual and literary life. This [Part II ebook](#) is an appendix to the text of Part I, and it provides for the interested reader copies of ten of Newman's early manuscript sermons.

Nine of these sermons are from his later Evangelical years and were preached in St Clement's Church Oxford, where the young Newman served as curate from July 1824 to March 1826. Although he was at St Clement's for less than two years, he had a great impact on the parish, becoming widely respected as "a proper minister". He visited every home (including, to his surprise, that of Fr Newsham, the Jesuit Catholic priest who had the small St Ignatius Catholic chapel there). He also started a Sunday school and preached regularly to a full church. The final sermon reproduced here (preached in 1827) is from the period of his transition to High Church views. At times he indicates (by a note at the start) an influence coming from Richard Whately.

These sermons give both indirect and direct indications of his early views on the religious conscience, and they are among those Newman texts discussed in different chapters of the [Part I ebook](#). With the exception of the last MS sermon, the copies of Newman's sermons that now follow have been published in:

[Volume V](#) of *John Henry Newman Sermons 1824-1843. Sermons preached at St Clement's Oxford, 1824-1826 and two charity sermons, 1827*. Edited from previously unpublished manuscripts by Francis J McGrath FMS. Oxford: Clarendon Press. 2012.

The last MS sermon here (no. 11) has been published in [Volume III](#) of this 5 volume series.

I also include a published sermon preached by the Cambridge Evangelical Rev. Charles Simeon. I include this sermon (no. 5) because it was consulted by Newman when preparing his sermon of June 1825 on the Conscience.



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1. Parable of the Pharisee and the publican (Luke xviii, 9 & 10 –)

(Parable of the Pharisee and the publican)

Sermon (13,) no.15 Reference : B.O.A. A.17.1, pp.18

(p.3 of the copy below is missing. Its text can be read on p. 77 of McGrath, Vol V, p. 77)

St Clements S. A. August 29. 1824. No. 15.

(Consulted Whitby, Scott, Pearce, Dodderidge, Horne, Trapp)

Luke xviii, 9 & 10 –

And he spoke this parable unto certain wh trusted in themselves that they were righteous, and despised others: - Two men went up into the temple to pray; the one a Pharisee, the other a publican. – The object of this parable,

McGrath, ed. *John Henry Newman Sermons 1824-1843*. Vol V, pp. 76.

St Clements P. A. Aug 29. 1824

No 15

[Consulted Whitby, Scott, Pease,
Doddridge, Horne, Trepp]

Luke xviii, 9 & 10. —

And he spoke this parable unto certain who trusted
in themselves that they were righteous, and despised
others: — Two men went up into the temple to pray;
the one a Pharisee, and the other a publican. —

The object of this parable, who has formed the
^(11th after Trin.) gospel of the day, is stated in my text. — It was
directed ag^t those, who were quite confident they
were righteous and the favorites of God — and despise
all [$\tau\acute{\alpha}\varsigma\ \lambda\omicron\iota\pi\acute{\iota}\varsigma$ - Scott] who did not comply with their
rules, as vile and unholy. — Such narrowminded,
formal, selfsatisfied persons abound unhappily in
every age; ^{for} because the principle and root of selfrega-
-rations is deeply seated in our very nature, and de-
-mands our constant vigilance to check its growth — The
most advanced ^{or the very reason that he is better than ^{others} might} ~~it can~~ therefore, ~~will~~ find profit gain

instruction from the parable of the Pharisee and
publican; wh, with the aid of God's grace, I shall pro-
ceed to consider.

"Two men went up into the temple to pray—" Besides
many other points of difference, the Jewish temple dif-
fered from our churches in this - that it was a place
of private prayer as well as public - whereas our
churches, as you know, are only used for the public
worship of God. - Thus in the Acts we find Peter &
John going up together into the ^{Acts 3} temple, at the hour of
prayer - And in the opening of St Luke's ^{Luc 1} gospel, when
Zacharias was burning ~~the~~ incense within the same
-tuary, ~~see~~ the whole multitude of the people "are re-
-seated^d praying, each to him^s:", in the courts of the
temple - These two men then went up to perform the
private devotions.

"The one a Pharisee, and the other a publican." It
would occupy too much of our time fully to ^{enter into} explain
the opinions & habits of the Pharisees - but I will mention

course however they were not all equally detestable - some were worse than others - many ^{seem to have been} ~~very~~ decent formalists, good moral character indeed, but inflated with actual pride, & full of contempt of others. ^{But} many were the most watched hypocrites imaginable, made their reputation for holiness a cloak for avarice and enormous oppression. (Volk)

works to be meritorious, they had nevertheless a great ^{over & above those commanded by Moses} number of supererogatory ones, to which they attached greater merit than to the observance of the Law itself." (Hartwell torn.) "So rigorously did they understand the command of observe the sabbath day, that they account it unlawful to pluck ears of corn, & heal the sick" during that sacred season. The ^{washing} of hands was another characteristic of their mock religion - the omission of ^{it} ~~it~~ ^{on the other hand} they counted an actual sin - while they thought little of acts of injustice & cruelty, ^{Matt 23} and made no attempts to spiritualize the thoughts & affections of their hearts.

* But it is time to say a few words respecting the publicans - In our Saviour's age the Jewish nation was tributary to the Romans, and those individuals who collected the tribute, were called publicans, i.e. taxgatherers: "These taxgatherers were styled chiefly publicans," says St. Matthew, ^{who was} ~~and~~ a publican, was sitting at the "receipt of custom", i.e. his office, when Jesus called him. Now the Jews were very averse to the Roman government, - & they ^{hence} ~~generally~~ detested it very much.

-minal for their countrymen to follow this employ-
-ment - so that nothing but the love of gain c^d induce
them to engage in it. In general the publicans were
men of immoral character - & many of them increased
the odium ag^t their order, by exacting more than their
due & enforcing their demands by military violence. ^{But}
"The Pharisees", as m^t be expected, "w^d hold no commu-
-nication whatever with them, and imputed it to
our Sav: as a crime that he ^{sh^d g. 11. 21.} "sat at meat" with
publicans". (Horne). -

These two men then
who went up to pray, were complete contrasts to
to each other - ~~as~~ the one belong^{ing} to a sect who
were accounted models of piety - the other ~~of~~ to a
profession wh was thought most vile & sinful.

"The Pharisee stood and prayed thus with himself -
or as it may be rather translated, "The Pharisee, stand-
ing by himself, thus prayed -" [$\sigma\tau\alpha\theta\epsilon\iota\varsigma \pi\rho\acute{o}\varsigma \epsilon\epsilon\upsilon\tau\acute{o}\nu \tau\alpha\upsilon\tau\alpha \pi\rho\omicron\sigma\eta\tau\acute{o}\varsigma$
- $\chi\epsilon\rho\omicron$. Doddridge, Scott.] - Standing by hims: - that he
m^t be more noticed - or that he m^t not be polluted

by touch⁶ other worshippers - as if he said to ^{the publican} ~~the publican~~
in the language of the prophet, "Stand by thyself - ^{Is 65}
come not near to me, for I am holier than thou." - ^{In like manner} ~~the~~
when the woman ^{Luke 7} who was a sinner washed Jesus' feet
with her tears, the Pharisee in whose house he was,
spoke within himself saying - This man, if he were
a prophet, would have known who & what manner of woman
this is that toucheth him: for she is a sinner. -

The Pharisee then in the parable, stand^d by himself,
prayed thus: - "God, I thank Thee, that I am not as
other men are, extortioners, unjust, adulterers, or
even as this publican." Now what was wrong in
this? - is it not right to be clear for extortion, in-
justice, adultery? - and is it not proper to give
God the glory of it and thank him who hath ^{1 Cor 4} made
us to differ? - The spirit is wrong. - He spoke in
pride & selfishness. - He did not feel that he too was
a sinner in the sight of God - he did not imagine there
was any possibility of his falling, or of the publican

in that he thought hims: ^{may} good, because he happened not to be so bad as ^{it was wrong} others? ^{it was wrong}
 repeating - It was wrong, besides, because he thought
 placed holiness in ~~these~~ external things, not in the
 disposition of the heart - it was wrong, because
 he thought hims: perfect; so that, though he affected
 to pray, ^{yet} he merely gave thanks for what he had, ne-
 ver considering there m^t be something he had not.
 it was wrong, lastly, because he despised others
 instead of praying for them. - "nor even as this
 pharisee" - what a blind, and haughty spirit - "why
 dost thou ^{Rom 14} judge thy brother? or why dost thou set at
 nought thy brother? for we shall all stand before
 the judgment seat of X^t -" [as it happened, brought as
 applied in a secondary sense]
 - then to have lamented he was not like that pharisee.
 He goes on to say: - "I fast twice ^{in the} week, I give tithes
 of all that I possess" - That is, as if he said, "May
 I do more than is commanded - I ~~make myself~~ fast
 twice a week -" (This again was right in itself but
 wrong from the spirit in wh it was done) - "I pay
 tithes with the utmost strictness, not excepting the very

herbs of my garden," as we learn from other passages

Matth xxiii, 23. Luke xi, 42
in the gospels. —

In the meanwhile what was the conduct of the publican? — "And the publican, standing afar off," in some corner of the place, as unworthy to come near so holy a man as he perhaps ^{considered} ~~supposed~~ the Pharisee to be; "w^d not lift up so much as his eyes unto heaven." This was a natural expression of deep humility and repentance — thus Ezra says, "O my ^{Ezra 9} God, I am ashamed & blush to lift up my face to Thee, my God: for our iniquities are increased over our head" — and David, "mine ^{Ps 40} iniquities have taken hold upon me, so that I am not able to look up —" and Daniel, "O Lord, to us belongeth confusion of face... because we have sinned ag^t Thee."

"And the publican, standing afar off, w^d not lift up so much as his eyes to heaven, but smote upon his breast, saying, God be merciful to me a sinner." The original word translated "be merciful" implies the

idea of atonement as the ground of forgiveness, [παρό-
-θυτι. Scott] "God be reconciled ^{to me} accepting an atone-
ment for my sins - Doubtless he must have been an
immoral man before this, and much inferior to
the Pharisee in outward strictness - but he put off
all dependence on himself and came as a lost &
penitent sinner to the throne of grace - and thus
was prepared by an heartsearching God to the proud
& blind Pharisee, who trusted in himself and was
ignorant of his natural corruption. For our Lord
goes on to assure us, that "this man went down to his
house justified," i.e. esteemed righteous in the sight
of God [Pearce] "rather than the other: for every one
that exalteth himself shall be abased - & he that hum-
bleth himself shall be exalted." - The Pharisee remained
under the condemnation of the law - the publican became
partaker of the mercy & grace of the new covenant.

In proceeding to apply the account here given of the Pharisees to ourselves, I must not be understood to mean that there are ~~any~~ among us such shameless and prophane hypocrites as they were. — In this enlightened age people are ^{generally} too acute to be imposed upon for any time by the mere appearance of sanctity — and in this age of ^{universal} ~~general~~ intercourse and avidity for news, a person ^{seldom} ~~not~~ keeps his scandalous or unjust actions from the knowledge of the world. — We wd hope too the general standard & tone of morality is higher than in Judea at our Sav's com^g. — so that many, who ^{hence} are not brought under the influence of the gospel, are ^{yet} restrained from many enormities they wd otherwise commit. ^{Still} ~~But~~, as I noticed in the opening of my discourse, the root of Pharisaeism is within us all — and in too many instances it is a flourishing plant, and thriving prodigiously in

Thus he is involved in two most ruinous errors - first he rests upon his own holiness & merits for salvation; and secondly, he thinks holiness to consist in outward observances instead of inward purity. Thus he ~~occasionally~~ falls into most ruinous errors - first, he thinks that holiness consists in outward observances merely, whereas it must be an inward principle - and

the corruption & rottenness of ^{the} ~~his~~ natural carnal soul. - "In ~~the~~ Pharisee is one who rests principally in forms and external good works, and thinks little of the purification of the heart. - ^{to please him in the most} ~~he keeps himself~~ ^{favorable colours} ~~best~~ ^{hygienic point of view} - he has always (we will say) been ^{this life} ~~always~~ a decent and industrious man - steady at his work, not given to drink or bad company; and has the applause of his neighbours as a man of trust & honesty. He thanks God that he has always kept to his church, and been regular in his attendance there - ^{he has made his money fairly} ~~he has~~ ^{he has} brought up his family with credit and they are now doing well in different situations - and there's no one but will say he ^{has} ~~always~~ ^{stood} ~~kept~~ to his word, paid his debts, ^{been} ~~is~~ civil, obliging, and ready to do a friend a service. - He blesses himself that he has walked in the straight forward path, and not followed any of the mean crooked ways of unfair dealings, or the wild courses which lead to ruin & beggary. If you ask such an individual

* There is, says Agur, a generation that ^{say} ^{Page 30} see in their own eyes,
 & yet is not washed from their filthiness.

on what he relies for acceptance with God and
 salvation?— he will probably reply, that he has
 always done his duty, ^{that God is clear, and he} and frequented church;— and
 humbly relies on a ^{welshant} life
 if you further allude to the sins to which all men are
 liable, he will admit he does not perfect, ^{no men}
 are perfect; he trusts to the mercy of God, to pardon
 him if he does but do his ^{part}. — Now this I say
 is a favorable specimen of the ^{Hebrew} Pharisee. — ^{He}
 my are worse — and ^{if not in all its particulars, yet in the main} this description belongs not
 to one or two, but ^{I fear} to many many persons
 in the world, who are looked up to, & pointed at as
 models, by their friends & acquaintance. — Tell
 a man of this stamp that his best deeds merit
 nothing, that he is corrupt & sinful, that he
 must owe every thing to God, that he must stand
 upon the very same plea for mercy as the poor
 publican whom he despised, — and his mind immedi-

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dictely swells, he indignantly shakes off the hum-
bling idea - he says to himself: - "what I deserve hell
with the profane and immoral?" - ^{I have nothing for my long services?} it seems ^{then} its no use
to have led a decent & correct life - if virtue is not to
be rewarded, and nor honesty praised. - Mistake
not, these ~~things~~ ^{observances} are ^{right} considered by themselves, ^{good}; but so it is ^{right} ~~not~~ to rely ^{not} on ours: but only
on It flows our Lord - The Pharisee in my text was
not, as I before noticed, ~~wrong~~ ^{young} in abstaining from
injustice or in fasting - but in glorying in it: - not
wrong in being outwardly correct; but wrong in
failing to be inwardly pure - these things ^{these things} ~~are~~
have done; says our Lord, ^{Mat 23} ye ought to have done - you
are quite right in doing them - but then at the same
time ye ought not to leave the other undone -

This is no ^{subject} ~~matter~~ for mere speculation - it is not
to be barely listened to in church, and forgot-
ten when the service is over - ~~see~~ If there be

any here present, who has felt that the case we are describing in some measure applies to him, let him delay not to search his heart, that he may know how far it applies to him; we must

speak out — a person who relies in whole or part upon him: for salvation, ^{too, & trying far} has the entire foundation of his religion to new lay — It is the only

foundation of our hope and he will not give his glory to another — he ^{says the Apostle} is of God made unto us wisdom & righteousness and sanctification & redemption — that, accord^d as it is written, he that glorieth,

let him glory in the Lord. [2] It is the very office of the gospel to cast down imaginations and every high thing so that exalteth itself against the knowledge of God, and ^{to} bring ^{into captivity} every thought to the obedience of Christ. [1] Nothing angers the Almighty more than

to trust in other ^{refuges} than his power & love — it is the office

of idolatry - ^{Jer 17} cursed be the man, says Jeremiah, ¹⁵
that trusteth in man and maketh flesh his arm
& whose heart departeth from the Lord - ^[3] If therefore
there be any one here present, who feels that the
case, we have been describing, in some measure ap-
plies to him, let him ^{carefully} ~~search out~~ search out
how far it applies to him - ^{Jer 17} The heart is deceitful
above all things - many a man, ~~who~~ ^{who} ~~thereason~~ who
we feel shocked at the idea of dishonouring his Sav-
ior ~~and~~ ^{who} confesses in general terms that he relies
on him for salvation, yet will find, did he but ex-
amine himself strictly, that in reality he was trust-
ing to his own observances, or his own privileges, or
his own works. - May God give us all grace to lay
this matter seriously to heart; - what is the praise
of men? - This vain world is passing away, and, oh
dreadful thought, if we die without seeing our own
sinfulness & embracing the free redemption offered us

in et Jesus. —

I must not conclude the subject without noticing
^{opposite} the error of many, who are accustomed to call
all conscientious people Pharisees. — It has been
more than once observed in the course of this sermon,
that it was not the outward strictness but the want
of inward principle which was blameable in the Pha-
risee. — But men, who live a dissolute and bad
life, are glad to find some excuse, if possible, for
their profligacy — and hence, because the Pharisees
were outwardly correct, they choose to call all
outwardly correct persons, Pharisees — and ~~they~~
go on perhaps to congratulate themselves that they (like
the Publican) make an open confession of their sins —
they own they are no saints, but at least they
are no hypocrites — they cannot bear deceit and
^{pretence} ~~character~~ — and they never saw any good come of such

over-righteousness. It may startle these individuals - also to be told that they in no small degree resemble the very Pharisees they are condemning - they rest upon their frank confession for acceptance with God, as the self-righteous man does upon his observances; while neither make any attempt to purify the heart.

But let us, brethren, come to the Throne of grace with the contrite spirit of the publican - "Blessed are the poor in ^{Mat 5} Spirit, for theirs is the Kingdom of heaven - The man, who abhors & condemns himself: - who approaches God with deep self-abasement & reverence - who looks into his past life, his present conduct, his heart, his duties with humiliation of soul - who is ready to think every one better than himself; and must despair were it not for the free salvation of the Gospel - who seeks for mercy; with a trembling heart & earnest desires, in the way & thru the Name wh God hath revealed: - This man will sooner be heard & accepted; when he breathes out 'God be merciful to me a sinner' than any Pharisee, with his long

prayers or boasted services. This is the path to Honor,
glory, immortality, & eternal life - ~~but~~ whilst "pride
goeth before ^{on} destruction" a haughty spirit before a
fall." - [Isa. 16.]

2. Character of God and His holy law (Mark 12: 28-30)

Character of God and His holy law

Sermon 15, no.17. Reference: B.O.A., B.3. Box 6. P.3-7, 14-16.

(only several pages available: pp. 3,4,5,6,7,14,15 and 2 others – perhaps parts of p. 15 and p. 16.

A guide to this sermon can be found in the footnotes of McGrath's text, Vol. V, pp. 92)

Sept 12. 1824 No. 17.

Mark 12: 28-30

And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all? And Jesus answered him, The first of all the commandments is, Hear O Israel, the Lord our God is one Lord: And thou shalt love the Lord thy God with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment

McGrath, ed. *John Henry Newman Sermons 1824-1843*. Vol V., pp. 92

St. Clement Sept 12. CS 24

17
A course of sermons must from its nature be al-
ways attended ^{with} some inconvenience. - Arguments
and other remarks, which were repeated several times
in former sermons, will now again oc-
cur in their regular and appropriate places, and
thus an appearance, which must now be introduced
to our notice in their regular and appropriate
places, ^{which} have been perhaps already brought forward
in former unconnected discourses, and thus there
will be some want of novelty from the necessity
of repetition. - Again, since each single sermon
is but a part of a whole, and not complete in its-
elf, but connected with the rest of the series to
which it belongs, - it is evident that doctrines must
be separated which it is desirable should, as much
as possible, go together. - One discourse will be on
the justice & holiness of God, and then on his mercy

in It, and a third on the necessity of ^{on our part} holy obedience. ⁴
Thus a person who hears one, may hear nothing of
about salvation by faith — + a person who chances
to hear another, little about the corruption and of
human nature. —

To this latter objection, ^{which is not without its force} it will be sufficient for our
purpose to reply, that ^{important} ~~great~~, infinitely ~~great~~, import-
-ant, as ^{are} these distinguishing doctrines of Christianity,
yet ^{importance} they cannot be ^{duly} appreciated without setting be-
-fore the mind other doctrines also, which are ^{however} less inti-
-mately connected with the ^{stupendous} ~~great~~ scheme of human
redemption. Thus the greatness of God is a subject
not peculiar to revelation — yet is it necessary to in-
-sist upon it, ^{in order} to show the great danger of ^{our} offending
him and his excessive love in condescending to
redeem us. If ~~thus a person who could hear~~ ^{thus a person who could hear} ~~that~~
sermon then on the greatness of God will be ^{to} ~~be~~ convi-

-dered by itself, ^{will be} hardly sufficiently a christian 5
sermon, but taken as one of a course it may be
perfectly so. And be it recollected, sermons are not
written for those who occasionally visit the church,
and who consequently must not be surprised if
they gain unconnected & straggling notions of religion,
but for regular attendants, who may gradually be
built up on the ^{sure} foundation of the ^{eph 2} apostles & prophets.

The advantage on the other hand of a course of ser-
mons is obvious. It conveys systematic and sound
instruction. - In passing irregularly from subject
to subject, it is more than probable that some import-
-ant point will be ^{neglected} ~~past over~~, some link in the chain
of reasoning omitted. Thus people come to have a
superficial knowledge of rel: instead of being grown
-ed in the faith - they do not so clearly see the con-
-nection existing betw the parts of the system - they

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have no general view, they are not so likely to arrive
at the full assurance ^{Col 2} of understanding, nor to be ready
to give an answer to ^{10th 3} any man that asketh them a
reason of the hope that is in them.

The ^{principal} subjects ^{it is proposed considering} ~~discussed~~ in my present course, to consider
- are the being & attributes of the One living and
true God - the holiness & strictness & spirituality of
the law, - the evil of sin; - the redemption of the world
by our Lord Jesus - and the office of the H. S. in
quickening & sanctifying the soul. And this morn-
ing I ^{intend} ~~propose~~ commenting on ^{our Sav.'s answer to the Scribe as contained in} ~~the words of my text -~~ ^(quote them)
"Hear, O Israel, the Lord our God is one Lord."

Who on looking around at the works of nature,
will hesitate to own there is a God? ^{or on observing} ~~where will not~~
their harmony & connexion to own there is but one God?
~~who could possibly deny him to be one?~~ - Yet ^{for} these
two truths which are so familiar to our minds, we
are almost entirely, if not altogether, indebted to
revelation. It may indeed be ^{questioned} ~~doubted~~, if, of ourselves,

we sh^d have found out either the one or the other. 7
Certain it is that ^{and} the wise men of old, who ^{had} were
as acute and powerful minds as we can claim,
who had the wonders of creation spread before their eyes and all the
scarcely two or three believed in a God at all, and
arguments ~~which can have~~ open to us - yet of these wise men
not even those ~~who~~ ^{who} were two or three believed there
was but one God - So that the poorest child in
the light of revelation knows more than the greatest
philosophers ~~possessed~~ of former times. - So
that the two truths - there is a God - & there is but one
God - wh are familiar to the poorest child in
this Western land, were unknown to the most learn-
ed and ^{able} ~~ingenious~~ philosophers of former times..
In this meditation then on the being & attributes of
God I throw away all subtle argument, all in-
genious speculation, as David threw off the armour
of Saul - ^{I confine myself to 'ser} ^{human arms} these ^{are} well in their place - but it were
folly indeed ~~to~~ ^{to} continue groping in the
twilight of philosophical conjecture, when we

graciously on the prayer offered in faith. — To the be-¹⁴
-liever, however conscious of his numerous infirmities,
^{there} is still a consolation in ^{saying to his God} his heart to say "Thou Lord,
seest me —" he feels assured that, inconsistent as he
is, he is not insane, and thus derives a joy from
a reflection wh^{ch} finds the guilty soul with anguish.

Now think of all these stupendous attributes as
displayed in the ordinary acts of his providence. He
casteth down & raiseth up — He makes all things
work together for his own glory. — Juss^t in the most hen-
-monious & quiet manner his purposes are brought a-
-bout — just at the fitting season and often in the most
unexpected way, his servants are delivered when all
things were apparently against them. — He says to
these Observe how bad men are overruled to do His will;
peradvent^{er} ^{Gen 45} It was not you that sent me hither,
says Joseph to his conscience-struck brethren, but God;

for he did send me before you to preserve life - ¹⁵Pharaoh unwillingly promoted God's glory - and
St Peter, while he reminds the Jews of their crucifying
Jesus by ^{their} wicked hands, yet affirms that it was
by the determinate counsel and foreknowledge
there is indeed no ^{Prov 21}wisdom, no understanding, nor counsel ^{of the Lord} against. - Consider too what wonderful, ^{various} consequences
are every side result'g from one single action.
Unlike the weak & vain governors of earth, who
are obliged to have recourse to a separate scheme
for every separate end they have in view, he by
at one stroke imparts comfort to one, delivers ano-
ther from trouble, gives alarms & awakens a third,
and punishes a fourth. * - Reflect also on his
unerring prophecies - what wonderful and what
minute things were foretold of Mt, hundreds of
years before ^{he} appeared on earth! - How have the
prophecies ^{ag't} of Babylon, Tyre & Egypt ^{been} ful-
filled! - how does the present state of the Jews answer

* Think of His exceeding power, as displayed in the deluge,
whereby the world ^{2 Pet 3} that then was, being overflowed with
water, perished - of the fire from heaven that destroyed
Sodom & Gomorrah - of the terrible plagues of Egypt -
of the miracles of Christ & His apostles - and of ^{our part} the re-
surrection from the dead. -

[p. 16. ⊕ Lastly look at the conveniences & comforts that
surround us - how we are preserved in health & sus-
tained in sickness - how we are ^{gifted with reason and} ~~surrounded~~
a creative mind - how we are surrounded by relatives &
friends and the delights of love & family affection.

~~claiming our obedience~~
He alone is the adequate object of our love, He alone able to
satisfy our capacity for happiness. - all we have and are &
belongs to Him, and ^{if He claims our obedience, ~~but~~ it is not more} ~~He has no right to prescribe~~
than His right, if He ^{it is no more than we sh^d concede to an earthly}
~~being~~ what use we sh^d make of His gifts. It is indeed
-ly benefactor
a manifest act of injustice, to rob Him of the return.

the claims, the tribute ^{wh^{ch}} we owe Him: Admiring His
excellence, delighting in His favor, being grateful for
His kindness, & jealous for His glory, we must love
other things only for His sake & accord^d to His will. -

No creature must rival Him in our affections or
prevail with us to neglect His service; and whatever
consists not with ~~the most~~ perfect love & devotedness
to Him is sin, ^(Scpt^r) ~~the most abominable thing wh^{ch}~~

~~Heathen~~

x well may we cry with David - ^{1 Chr 29} "Thine, O Lord, is
the greatness - the power & the glory & the victory and the
majesty - for all that is in the heaven & in the earth is
Thine - Thine is the Kingdom O Lord, and Thou art ex

3. Faith connected with, and confirmed by the inward witness (1 John v.10)

(Faith connected with, and confirmed by the inward witness)

Sermon 51, no.67, v, 6. Reference B.O.A., A.17.1, pp.28

St Clements S.M. March 27. 1825 No. 67, v, 6

1 John v.10

He that believeth on the Son of God hath the witness in himself.

With this mornng's discourse is

McGrath ed. *John Henry Newman Sermons 1824-1843*. Vol. V. pp.196.

Note: McGrath ed. has as a footnote (p.196, footnote 1):

Preached Sunday morning 27 Mar. 1824. Sunday before Easter.

I am not sure why McGrath gives 1824. At the head of p.1 of his manuscript sermon Newman writes: St Clements S.M. March 27. 1825.

Perhaps I have misunderstood this detail in McGrath's notes.

St Clements S. M. March 27. 1825

No 67. v. 6.

1 John v. 10

He that believeth on the Son of God hath
the witness in himself.

In this morn^g's discourse we shall
close our discussions upon faith. We first
considered its nature & object, and found it
to be a hearty & practical belief in the
word of God, as most true & important—
& hence, in the Ser^t account of God's dealings
with men from the beginning of time, ^{both apts} of the
world at large & as to the Jewish polity & reli-
gion particularly however in the record God
hath given of His Son, & the whole system of
doctrine & precept connected with it. — If how-
ever we were required briefly to mention
the object of faith (i.e. ~~the~~ ^{the} believed), we
said it was the holiness of God — that this
was that very attribute of the Divine Glory

wh. it was impossible for man to know &
believe in without the enlighten^d influences
of the H. S. - that ~~it~~^{this} gave the whole system
its spirit & mean^g - wh. without it was an
a^{mere} dead letter, and weak & power^{less} to
renew & sanctify the soul. - we next consi-
dered faith as the means of justification wh.
we explained to be simply this, that God
had proclaimed a free pardon to every sinner
who w^d but come in faith to the cross of Ch^r
& accept it - that no ^{hard} terms were prescribed,
no ~~heretofore~~^{preparatory} previous works or purification
necessary - but that whosoever w^d not gain
this inestimable bless^{ing} without ^{loss} money &
without price. - Our next subject was the
sanctify^{ing} power of faith, on wh. we had ^{already} slightly
touched in describ^{ing} ^{the} nature ^{of faith} - and we
endeavoured to show that the salvation wh.
Ch^r held out to us was a holy salvation
& that in fact those who did not come
to Him to be cleansed from sin, did not
come at all - and that the only evidence

that ^{now} did believe on him, was the fruit ³
of holiness & active obedience in our life
& conduct. — The great gift ^{purchased for us by his death} ~~the holy spirit~~
^{now offered to our acceptance} is sanctification — it is our privilege
and hence the true believer will assuredly
feel with David, "Thy testimonies have
^{PS 119}
I ^{claim} taken as an ^{mine} heritage for ever: ^{why?} for they
are the ^{very joy} rejoicing of my heart." — Last
Sunday we enforced this view of the sub-
ject by showing at some length the inse-
parable connection of faith & holy works,
that faith must produce holy works &
that really holy works ^{can} not be produced
except from faith. — [vid hom. on good works p. 405]

This morn^g we shall consider a still fur-
ther effect of faith, wh^{ch} is more immediately
connected with ^{spiritual} peace & comfort — "He that
believeth on the Son of God," says the Ap^l, "hath
the witness in him: — He has been using
the ^{unwillingness} necessity of believ^g the testimony or wit-
ness of God, ^{concerning his Son} as contained in the Scri^{ptures} & church.

and in ~~the words~~ ^{last seen} to say, "Nay, the man
who believes on It, has another witness
beyond the word of God - he has an inward
testimony - ~~the testimony of the Holy Spirit~~ ^{a consciousness} within
him, wh confirms the statements of God in
a most convincing manner, and puts the
reality of rel: beyond the reach of doubt
& hesitation."

In what this inward witness consists,
how it arises from faith, how ^{is} connected
with peace, & how far the privilege of the
believer will constitute the subjects of
~~the following~~ ^{the following} discourse. - And

I must however, it ^{will} ~~may~~ be advisable to
lay before you some passages fr the New Test
to show you the manner & terms in wh God
speaks of it. - ^{vid p. 8 A} And

~~It~~ ^{again} It is not unfrequently ~~spoken of~~ ^{described} as a
manifestation of It to the soul, or a dwelling
of It in the soul. - Thus to take St Paul's
prayer for his Ephesian converts - "I bow my

knees; he says, "unto the Father of our Lord ^{2nd} 5
Jes. Xth... that He w^d grow you according to
the riches of His glory, to be strengthened with
int^y by His Spirit in the inner man - that
X^t may dwell in yr hearts by faith" - here
faith is mentioned, as in the text, as the means
by wh this indwelling of X^t within us is effected,
but let us leave the Ap. further - ^(19a) "that yr
being rooted & grounded in love, may be
able to comprehend with all saints, what is
the breadth & length & depth & height, & to
know the love of X^t, wh passeth knowledge,
that ye int^y be filled with all the fulness of
God" - here we have ^{he speaks of} the effect of this presence
of X^t within us - ^{it is} the knowledge of
the love of X^t, and an ^{insight into} understanding of the
wonderful scheme of the gospel - and ab-
ove he says "that ye may be able to com-
prehend" - or (as it int^y more closely be trans-
lated) "that ye may be strong enough ^{or fully strong} to
comprehend" [ἵνα ἐξισχύσητε καταλαβέσθαι] - clearly

internat^l that in no other way, ^{but in the Kingdom of God} cd they comprehend — and this he still further specifies on our notice by add^g "with all saints", as if exclud^g all but saints from the possibility of know^g it. Now it is evident that any one, believer or not believer, ^{may} read the promises offer^d to men contained in Pa; so that, if the mere acquaintance with the truths revealed in the gospel were intended, it w not be confined to those who believed — Some inward feeling then of their truths ^{as reality} & greatness is intended — ^{at which} ^{induced} ^{is} ^{expressed} ^{as} ⁱⁿ ^{the} ^{word} "comprehend." —

41

[Love one - vis abm" re bung roots & grounds
in Love -]

him:— he that loveth Me, shall be loved
of My Father, & I will love him & will ma-
nifest Myself to him.: ^{John 14} ~~said~~ ^{having then declared}
just before declared he was about to leave
the world, one of the Ap^{ls} asks him, "Now,
how is it that Thou wilt manifest Thyself
unto us & not unto the world?" as if he said,
since Thou art going away, in what concei-
vable ~~way~~ ^{manner} canst Thou show Thyself to us,
without showing Thyself also to the world
by the miracles wrought in Thy name? the
world ~~it~~ is even intended ^{to} see them
by the preach. & witness of Thy followers;
them ^{say} ~~also~~ they would ^{also} ~~may~~ know— by
the virtuous lives of believers?— them also
the world also will behold. But let
us hear our Lord's answer— "If a man love
Me, he will keep My words— & My Father
will love him & we will come unto him &
make Our abode in him"— here what was
before called a ^{proof} manifestation, is here called

a ^{positive} ~~direct~~ of it in the soul — and it is made to depend upon love & obedience — that is, the world have not this inward witness because they do not love & obey, the believer has it, because he does. ^{of} This then lets us in some degree into the ~~principles~~ ^{of the internal principle} & action ~~of~~ — ^{which we} shall see, ^{the internal principle} ^{which} ^{we} laid before you then passages ^{of the internal principle} proceed to consider ^{the} ^{consider} ^{what} ^{information} ^{is} ^{con-} ^{tain} ^{ed} ⁱⁿ ^{the} ^{scripture} ^(5th & 9th) ^{A. to come in, 1st} [1st it is spoken of as the presence of the H. S. within the believer — hence we have frequent mention of the S. being given to those who believe — not as if they could believe without ^{this} the grace, but that after believing he was theirs, (as it were) to dwell in them as the continual giver of holiness & peace. — Thus in the 1st ch of the ep. to the Eph. — the A.P. reminds them that after they had believed, they were sealed with the H. S. of promise — to the same effect as the following passages — be that of Abbahe

⁴⁰₃ it is a witness to those only in whom it dwells.

us with you in Act. 2 he has anointed us, is
^{2 Cor} God - who has also sealed us, & given
the earnest of the Spirit in our hearts - "Who
^{1 John 4} - we can ^{shall} confess that Jesus is the ^{only} Son of God,
God dwelleth in him & he in God - "The love
of God is shed abroad in our hearts, by the ^{Rom 5} Holy Spirit,
who is given unto us - "We have received the
Spirit of adoption, whereby we cry, Abba,
Father - The Spirit itself beareth witness with
our Spirit, that we are the children of God -
"Because ye are sons, God ^{Gal 4} hath sent forth
the Spirit of his Son into your hearts, crying, Abba,
Father -" ^{Rom 8:14}

(p. 40) ^{1 John 4} ^{John 14} ^{John 15} ^{John 16} ^{John 17} ^{John 18} ^{John 19} ^{John 20} ^{John 21} ^{John 22} ^{John 23} ^{John 24} ^{John 25} ^{John 26} ^{John 27} ^{John 28} ^{John 29} ^{John 30} ^{John 31} ^{John 32} ^{John 33} ^{John 34} ^{John 35} ^{John 36} ^{John 37} ^{John 38} ^{John 39} ^{John 40} ^{John 41} ^{John 42} ^{John 43} ^{John 44} ^{John 45} ^{John 46} ^{John 47} ^{John 48} ^{John 49} ^{John 50} ^{John 51} ^{John 52} ^{John 53} ^{John 54} ^{John 55} ^{John 56} ^{John 57} ^{John 58} ^{John 59} ^{John 60} ^{John 61} ^{John 62} ^{John 63} ^{John 64} ^{John 65} ^{John 66} ^{John 67} ^{John 68} ^{John 69} ^{John 70} ^{John 71} ^{John 72} ^{John 73} ^{John 74} ^{John 75} ^{John 76} ^{John 77} ^{John 78} ^{John 79} ^{John 80} ^{John 81} ^{John 82} ^{John 83} ^{John 84} ^{John 85} ^{John 86} ^{John 87} ^{John 88} ^{John 89} ^{John 90} ^{John 91} ^{John 92} ^{John 93} ^{John 94} ^{John 95} ^{John 96} ^{John 97} ^{John 98} ^{John 99} ^{John 100} ^{John 101} ^{John 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ification of our affections, temper, ~~with~~
habits & actions. ^{They will be best explained by taking an individual case}

~~Let us actually explain~~ ^{Let us actually explain} ~~it by the~~ ^{of an individual} ~~case.~~ ^{case.}

The certain effect of ~~believe~~ ^{persevere} prayer
to the Son of God for spiritual help is ~~the~~ ^{an}
answer to that prayer
~~granting that help~~ - the enlightening of
the understand^{ing}, the purify^{ing} of the heart,
the kindl^{ing} of all holy affections, & strength-
en^{ing} in the ways of obedience. When then a
~~man~~ ^{man} ~~has~~ ^{has} belief in the word of God; does
he ~~humbly~~ ^{humbly} comes to God, & betake ~~to~~ ^{to} him.
to earnest prayer, ^{& a perseverant use of the means of grace.} he is ~~certain~~ ^{may humbly hope} to gradually
to receive the blessing for which he prays - and
by little & little he will find light break
upon his understand^{ing} - & holy desires con-
firmed in his heart. He will begin to ~~con-~~ ^{con-}
prehend ~~things~~ ^{things} before unknown - to discern
the excellency of God & the beauty of holiness.
to feel ~~more~~ ^{more} deeply the odious nature of sin
& his own demerit - to be impatient under
corruptions & ~~to long to be able to escape~~ ^{experience} ^{prayer} ^{loggings}
their bondage. He will find too his virtuous
purposes strengthened - temptations before for-

midable, will be comparatively powerful. -
& duties, before distasteful, will begin to
please. - ^{but now} When he ~~more~~ ^{as it were} looks ^{at} into himself, &
clearly sees this effect produced, he is in the
situation of a person ^{who feels himself} recovering from sickness by
means of certain medicines - & will ^{begin to} place the
same confidence in his Sav., wh the patient
w^d ^{place} feel in his physician. - and This ^{will} ^{to} urge
him to still more strenuously to ^{continue in} apply the
prescribed course, & persevere in prayer &
the use of the means of grace: - and the more
he discerns the effect produced, the more de-
cided will be his confidence in the reality
of rel: - till at last it will appear to him
as absurd to doubt ~~that~~ ^{his} facts, as it w^d be
to doubt the reality of a bodily cure wh his
own eyes saw & had full knowledge of. -
Here (in the words just now quoted) the Spi-
rit of God has borne witness with his Spirit.
Again, it is a testimony quite distinct from
tho' connected with the written word - he believ^{ing}
indeed, ^{in the first place} for the testimony of Scr that it is the

healer of the soul - but he ^{very} believes it also th
for the fact that by continuing in prayer
his endeavours to purify hims: ^{how} ~~are~~ actually
successful - ^{in some measure proved} thus it is an inward witness.
thus the Spirit fulfilling those promises of the
old ~~confession~~ to him those promises of the
gospel wh are to be wrought in him, con-
firms his faith in those promises wh
are still future - i.e. by finding holiness &
peace produced in his soul, he now undoubt-
edly believes ~~that~~ ^{the divine word} ~~concerns~~ the
glory hereafter to be revealed. - Still further
we now see how ^{this inward witness} ~~it~~ is connected with faith
& obedience - with faith, because it was
faith wh led him to pray - ^{& exert himself} with obedience
because obedience is that fruit that effect
produced ^{by prayer} ~~from~~ wh is to him the surest proof
that ^{an} unseen & powerful being has heard
and answered his prayer - Lastly we may
understand how it is ~~that~~ ^{therefore} a witness
to hims: alone & not unto the world - because
(generally speaking) he alone can be con-
scious of what has passed ^{within} ~~his~~ ^{own breast} ~~inner~~ &
^{know} ~~truly~~ ^{for certain} this thing ^{hearing} & renewing
is a pleasure - then the general course of

(vid p 16. B)
And 2.nd - let me notice the contrast wth his
belief wth experience betw^{een} his ^{former} strength
to resist temptation when he relied upon ^{himself}
things alone, and his present confirmed powers of
withstand^{ing} it, now that he ^{in spite of his sins} ~~confided~~ ^{trusts in the grace of} God.
alone. - If there was a period of his life when
he lived in thoughtlessness & a neglect of serious
rel., he will feel the force of this contrast more
strongly. He will recollect the time, when piety
seemed a dull & tiresome - when the attractions
of the world were all powerful - & the voice
of conscience was a weak & inefficient moni-
tor to draw him fr any forbidden object ~~on~~
~~when~~ he had set his heart ^{on} - How feeble, how
languid were his efforts ~~after~~ ^{to be} devotional &
obedient to the divine law! like the vain strug-
gles of a sleepy man to rouse himself fr
his heavy slumber - how terrible did ridicule
appear, & how hard did it seem to deny ^{him} ~~himself~~
to take up ^{his} ~~his~~ cross. Yet now he feels he can
obey with surprisingly less exertion; nay obe-
dience is a pleasure - then the general course of

his thoughts was decidedly towards evil¹⁵
and now it is towards holiness. — ~~As the Lord,~~
And this excellent change has along kept
~~to the people for his. It fixed his whole~~
page with the earnestness of his prayers.
~~forwards his resolutions strong & honest,~~
exceeding unexpected. While any one then pre-
sume to inform him that rel: is a mere
mistake & a delusion! as well int. one of
the Pharisees solemnly acquaint the blind
man whose eyes ~~he~~ had opened, that ^{sight} had
not really been given him — "One thing I know,"
he said to his examiners, "that whereas I was
blind, ^{John 9} now I see." — & such will be the believing
confidence — He that hath ^{2 Cor 5} wrought us for the
selfsame thing, is God, who also hath given
unto us the earnest of the Spirit."

But it is not necessary to suppose ^{the spiritual} that he
ever remembers a time when the grace of God
did not influence & govern his mind. — All
serious ^{persons} ~~persons~~ must find that in proportion
to the depth of their dependence on ~~it~~ & their
renunciation of themself, are they strengthened,
supported, purified — They ^{will at least} may remember
seasons (for who, alas, has been without them)

the secret long, ^{wh. depicts wh. all feel} of the mind, after some 7
unknown happiness - declare that the things
of time can never impart this - that holiness
is the only satisfactory possession, - yet that for
this very bread of life man is at present of
himself ^{indisposed} ~~unfit~~ - that he of himself ^{he} "nauseates
~~this~~ best food & only who become sustenance
in a word, that he is in an unnatural
state; & that a change must be wrought
in him, to bring him back to his primi-
tive condition ^{or a higher cond. than it} & renew him in the image
of his Maker. These things the writers offer
unhesitatingly fearlessly uniformly declare
they appeal to the hearts of men; they say
"search & you will find - use the means we
present & you will infallibly discover ~~em~~
the correctness of our statements." The believer
has searched, & has ^{found} ~~discovered~~ their record
true by their confirm^{ing} of ~~their~~ ^{his} inward wit-
ness ^{even that of his conscience} - can he then for an instant doubt?
(go on p 14)

3rd Again, we may observe upon the ~~weak~~
feebleness of experience ^{the believer} he will have of God's
dealings the dispensations of Providence towards

force, minuteness, consideration! - You know¹⁹
more than answered, with what an overflowing
of good! - Each must know: supply, what
himself alone can know; but all of us may
join in exclaiming with the Ap. - "Unto him
that is able to do exceeding abundantly above
all that we ask or think, according to the power
that worketh in us; - unto him be glory in
the church by Jesus Christ, throughout all
ages, world without end."

4. - ~~Next~~ The last particular relation
to this internal witness, wh I shall notice,
is the joy & peace in believing wh the true
action-experiences. - Joy indeed is by its: no
test of spirituality, nor is it the invariable
portion of every believer. Still however
when it does ^{attend upon holiness} (as is generally the case;) it affords
a strong confirmation to the truth of the
word of God - The feeling of resignation to the
divine will, ^{of} contentment, ^{spirit} of the approbation of
the conscience, the pleasure of obedience, and
the sweetness of purity have all a powerful

20
tenderness to comfort & tranquillize the soul.
into a holy & most delightful peace. Above
all the thought of the love of ab, & the glory to
wh he has carried & is still carrying us,
will fill it with unspeakable gratitude
& exultation. It stands to reason that a
person who "^{1 Pet 1}believes" he ^{has} ~~been~~ rescued from
such [tremendous] misery, as he ^{experiences} had for him-
self, & transplanted into a Kingdom
of grace & hope, must rejoice with joy un-
speakable full of glory. The freedom of ac-
cess with he enjoys to a reconciled Father,
and the privilege of devotion will be a con-
stant source of ^{satisfactory} comfort to him, ^{while this reputation} ~~the Lord~~ ^{his God},
he will be from time to time visited with
the most comforting influences of the H. S.,
and hence be enabled to give his hearty
testimony to the words of truth, "we have
known & believed ^{John 1} the love that God hath
to us."

Before concluding it is very necessary
that I should make some remarks upon the

interesting subject that has engaged our attention, 21
to guard my words from any ^{possible} misconception
of their mean. — I must therefore intrust
your indulgence, if ^{in addition to it already expressed desires} ^{detached from} ^{some other process} rather
longer than strain my general ^{of the day} ^{practice} ^{across} ^{see}
and weight lead me to do.
dare not be. —

I have all along said that
1. Men { it cannot have failed to attract or
observation that in the course of my above
remarks ^{obedience} has been all along ^{considered} ~~the~~ ^{the found upon} ~~that~~
~~the inward witness,~~ ~~dependence on obedience,~~
so that where there is no obedience, there
can be no internal witness. This, not to
mention other considerations, was distinctly
expressed in the passage quoted fr St John -
where our Sav: made the manifestation
of himself to His true followers ^{depend on} ~~revelation~~
obedience to the commandments. — True it is
as the text implies that it springs fr faith, but not at once
& immediately from faith, but from faith this holiness —
it follows as the fruits of faith — Till faith
has actually worked, there is no effect on
the heart & life, so can constitute an actual

17. Men who seem to have considered his inward assurance of God's favor as resulting immediately from faith, and that thus an overflow joy & fulness of spiritual comfort were the decision tests of the true believer.

witness + voucher to the truth of dec. Before
the medicine has begun to operate, no one
can appeal to its effects as a proof of its
excellence. It wd. be superfluous to insist on
so clear a point, had it not been frequently
misunderstood. — ^{But while this in-}
ternal witness attests only upon obedience,
yet ~~lastly~~ it does not always result from obedience
this must be carefully attended to. — To some
people (as just alluded to) have considered
it as a worm, transporting joy produced
by the Spirit this faith & independent of
works. ^{Some} have also seemed to think it must
disappear ^{as soon as holiness} ~~disappear~~ ^{as soon as holiness} — ~~as soon as~~ ^{as soon as} the
test of our state before God; so that a person
who was without it, could not be in a truly
Christian believing frame of mind. — ~~In other~~
~~words~~ ~~that~~ ~~is~~ ~~to~~ ~~say~~ ~~that~~ ~~it~~ ~~is~~ ~~not~~ ~~the~~ ~~test~~ ~~of~~ ~~our~~ ~~state~~ ~~before~~ ~~God~~ ~~;~~ ~~so~~ ~~that~~ ~~a~~ ~~person~~ ~~who~~ ~~was~~ ~~without~~ ~~it~~ ~~,~~ ~~could~~ ~~not~~ ~~be~~ ~~in~~ ~~a~~ ~~truly~~ ~~Christian~~ ~~believing~~ ~~frame~~ ~~of~~ ~~mind~~ ~~.~~ ~~—~~ ~~In~~ ~~other~~ ~~words~~ ~~that~~ ~~is~~ ~~to~~ ~~say~~ ~~that~~ ~~it~~ ~~is~~ ~~not~~ ~~the~~ ~~test~~ ~~of~~ ~~our~~ ~~state~~ ~~before~~ ~~God~~ ~~;~~ ~~so~~ ~~that~~ ~~a~~ ~~person~~ ~~who~~ ~~was~~ ~~without~~ ~~it~~ ~~,~~ ~~could~~ ~~not~~ ~~be~~ ~~in~~ ~~a~~ ~~truly~~ ~~Christian~~ ~~believing~~ ~~frame~~ ~~of~~ ~~mind~~ ~~.~~ ~~—~~ ~~In~~ ~~other~~ ~~words~~ ~~that~~ ~~is~~ ~~to~~ ~~say~~ ~~that~~ ~~it~~ ~~is~~ ~~not~~ ~~the~~ ~~test~~ ~~of~~ ~~our~~ ~~state~~ ~~before~~ ~~God~~ ~~;~~ ~~so~~ ~~that~~ ~~a~~ ~~person~~ ~~who~~ ~~was~~ ~~without~~ ~~it~~ ~~,~~ ~~could~~ ~~not~~ ~~be~~ ~~in~~ ~~a~~ ~~truly~~ ~~Christian~~ ~~believing~~ ~~frame~~ ~~of~~ ~~mind~~ ~~.~~ ~~—~~ ~~In~~ ~~other~~ ~~words~~ ~~that~~ ~~is~~ ~~to~~ ~~say~~ ~~that~~ ~~it~~ ~~is~~ ~~not~~ ~~the~~ ~~test~~ ~~of~~ ~~our~~ ~~state~~ ~~before~~ ~~God~~ ~~;~~ ~~so~~ ~~that~~ ~~a~~ ~~person~~ ~~who~~ ~~was~~ ~~without~~ ~~it~~ ~~,~~ ~~could~~ ~~not~~ ~~be~~ ~~in~~ ~~a~~ ~~truly~~ ~~Christian~~ ~~believing~~ ~~frame~~ ~~of~~ ~~mind~~ ~~.~~ ~~—~~ ~~In~~ ~~other~~ ~~words~~ ~~that~~ ~~is~~ ~~to~~ ~~say~~ ~~that~~ ~~it~~ ~~is~~ ~~not~~ ~~the~~ ~~test~~ ~~of~~ ~~our~~ ~~state~~ ~~before~~ ~~God~~ ~~;~~ ~~so~~ ~~that~~ ~~a~~ ~~person~~ ~~who~~ ~~was~~ ~~without~~ ~~it~~ ~~,~~ ~~could~~ ~~not~~ ~~be~~ ~~in~~ ~~a~~ ~~truly~~ ~~Christian~~ ~~believing~~ ~~frame~~ ~~of~~ ~~mind~~ ~~.~~ ~~—~~ ~~In~~ ~~other~~ ~~words~~ ~~that~~ ~~is~~ ~~to~~ ~~say~~ ~~that~~ ~~it~~ ~~is~~ ~~not~~ ~~the~~ ~~test~~ ~~of~~ ~~our~~ ~~state~~ ~~before~~ ~~God~~ ~~;~~ ~~so~~ ~~that~~ ~~a~~ ~~person~~ ~~who~~ ~~was~~ ~~without~~ ~~it~~ ~~,~~ ~~could~~ ~~not~~ ~~be~~ ~~in~~ ~~a~~ ~~truly~~ ~~Christian~~ ~~believing~~ ~~frame~~ ~~of~~ ~~mind~~ ~~.~~ ~~—~~ ~~In~~ ~~other~~ ~~words~~ ~~that~~ ~~is~~ ~~to~~ ~~say~~ ~~that~~ ~~it~~ ~~is~~ ~~not~~ ~~the~~ ~~test~~ ~~of~~ ~~our~~ ~~state~~ ~~before~~ ~~God~~ ~~;~~ ~~so~~ ~~that~~ ~~a~~ ~~person~~ ~~who~~ ~~was~~ ~~without~~ ~~it~~ ~~,~~ ~~could~~ ~~not~~ ~~be~~ ~~in~~ ~~a~~ ~~truly~~ ~~Christian~~ ~~believing~~ ~~frame~~ ~~of~~ ~~mind~~ ~~.~~ ~~—~~ ~~In~~ ~~other~~ ~~words~~ ~~that~~ ~~is~~ ~~to~~ ~~say~~ ~~that~~ ~~it~~ ~~is~~ ~~not~~ ~~the~~ ~~test~~ ~~of~~ ~~our~~ ~~state~~ ~~before~~ ~~God~~ ~~;~~ ~~so~~ ~~that~~ ~~a~~ ~~person~~ ~~who~~ ~~was~~ ~~without~~ ~~it~~ ~~,~~ ~~could~~ ~~not~~ ~~be~~ ~~in~~ ~~a~~ ~~truly~~ ~~Christian~~ ~~believing~~ ~~frame~~ ~~of~~ ~~mind~~ ~~.~~ ~~—~~ ~~In~~ ~~other~~ ~~words~~ ~~that~~ ~~is~~ ~~to~~ ~~say~~ ~~that~~ ~~it~~ ~~is~~ ~~not~~ ~~the~~ ~~test~~ ~~of~~ ~~our~~ ~~state~~ ~~before~~ ~~God~~ ~~;~~ ~~so~~ ~~that~~ ~~a~~ ~~person~~ ~~who~~ ~~was~~ ~~without~~ ~~it~~ ~~,~~ ~~could~~ ~~not~~ ~~be~~ ~~in~~ ~~a~~ ~~truly~~ ~~Christian~~ ~~believing~~ ~~frame~~ ~~of~~ ~~mind~~ ~~.~~ ~~—~~ ~~In~~ ~~other~~ ~~words~~ ~~that~~ ~~is~~ ~~to~~ ~~say~~ ~~that~~ ~~it~~ ~~is~~ ~~not~~ ~~the~~ ~~test~~ ~~of~~ ~~our~~ ~~state~~ ~~before~~ ~~God~~ ~~;~~ ~~so~~ ~~that~~ ~~a~~ ~~person~~ ~~who~~ ~~was~~ ~~without~~ ~~it~~ ~~,~~ ~~could~~ ~~not~~ ~~be~~ ~~in~~ ~~a~~ ~~truly~~ ~~Christian~~ ~~believing~~ ~~frame~~ ~~of~~ ~~mind~~ ~~.~~ ~~—~~ ~~In~~ ~~other~~ ~~words~~ ~~that~~ ~~is~~ ~~to~~ ~~say~~ ~~that~~ ~~it~~ ~~is~~ ~~not~~ ~~the~~ ~~test~~ ~~of~~ ~~our~~ ~~state~~ ~~before~~ ~~God~~ ~~;~~ ~~so~~ ~~that~~ ~~a~~ ~~person~~ ~~who~~ ~~was~~ ~~without~~ ~~it~~ ~~,~~ ~~could~~ ~~not~~ ~~be~~ ~~in~~ ~~a~~ ~~truly~~ ~~Christian~~ ~~believing~~ ~~frame~~ ~~of~~ ~~mind~~ ~~.~~ ~~—~~ ~~In~~ ~~other~~ ~~words~~ ~~that~~ ~~is~~ ~~to~~ ~~say~~ ~~that~~ ~~it~~ ~~is~~ ~~not~~ ~~the~~ ~~test~~ ~~of~~ ~~our~~ ~~state~~ ~~before~~ ~~God~~ ~~;~~ ~~so~~ ~~that~~ ~~a~~ ~~person~~ ~~who~~ ~~was~~ ~~without~~ ~~it~~ ~~,~~ ~~could~~ ~~not~~ ~~be~~ ~~in~~ ~~a~~ ~~truly~~ ~~Christian~~ ~~believing~~ ~~frame~~ ~~of~~ ~~mind~~ ~~.~~ ~~—~~ ~~In~~ ~~other~~ ~~words~~ ~~that~~ ~~is~~ ~~to~~ ~~say~~ ~~that~~ ~~it~~ ~~is~~ ~~not~~ ~~the~~ ~~test~~ ~~of~~ ~~our~~ ~~state~~ ~~before~~ ~~God~~ ~~;~~ ~~so~~ ~~that~~ ~~a~~ ~~person~~ ~~who~~ ~~was~~ ~~without~~ ~~it~~ ~~,~~ ~~could~~ ~~not~~ ~~be~~ ~~in~~ ~~a~~ ~~truly~~ ~~Christian~~ ~~believing~~ ~~frame~~ ~~of~~ ~~mind~~ ~~.~~ ~~—~~ ~~In~~ ~~other~~ ~~words~~ ~~that~~ ~~is~~ ~~to~~ ~~say~~ ~~that~~ ~~it~~ ~~is~~ ~~not~~ ~~the~~ ~~test~~ ~~of~~ ~~our~~ ~~state~~ ~~before~~ ~~God~~ ~~;~~ ~~so~~ ~~that~~ ~~a~~ ~~person~~ ~~who~~ ~~was~~ ~~without</~~

can ^{now} exist before holiness, ^{than before faith.} For faith is ²⁰
the belief that it is ready to receive all
who truly turn to him. Unless then I feel
I am one of those who truly turn to him, this
belief will produce no joy in my mind, but
rather anxiety; for he holds out no encourag-
ment to any but those who truly turn. But
^{how} what conceivable way is there of knowing
that I truly turn, except by the fruits of
repentance, by ^{new} holy works? i.e. how am
I to rejoice in it except unless I feel my-
^{self} ^{possess} some degree of holiness? — I presume not
of course to say that the H. S. could not at
once pour a convincing light upon the ^{man's} soul
that it was saved in it without the
evidence of works — but such is not the
ordinary ^{mode} of his operation — He acts
by means, by second causes, by our reason,
& our own understandings — & I do not see
we have any warrant ^{for} to expect any other
from him to act in any other way.

Those who make faith inseparable fr. this
inward peace, seem to confound faith & hope.

had accord to our true belief. after we believe
we are sealed with that H. S. of promise, which is the
earnest of our inheritance, until the redemption
of the purchased possession -

faith is to believe that ^{we have} Christ died to save every
true penitent - hope to believe that Christ died
for me as being a true penitent. hope then
is a step further than faith - a person may have
faith without hope - he cannot possess
hope without faith. ^{hope results only from} the inward witness
which testifies to his belief in the reality
of ^{the} ~~the~~ ^{grace} ~~grace~~ ^{of God} ~~of God~~ ^{and} ~~and~~ ^{convincing} ~~convincing~~ ^{him} ~~him~~ ^{that} ~~that ^{he} ~~he ^{is} ~~is ^{under} ~~under~~ ^{the} ~~the~~ ^{guidance} ~~guidance~~ ^{of} ~~of~~ ^{the} ~~the~~ ^{inward} ~~inward ^{witness} ~~witness - and
since, as we have said, the inward witness
is the work of time, therefore are hope & peace
then heavenly gifts then are connected in
this order: faith produces holiness, and
holiness, become to ours: an inward witness
- of God's mercy to us, produces peace,
joy, comfort & a lively hope of glory. Thus
he accord to a passage more than once alluded
to in this discourse, "The Spirit also beareth
witness with our spirit" i.e. the fruits of the
Spirit bear witness to us, - that we are
the children of God. And if children, then (then
then only) heirs, heirs of God & joint heirs with Christ.~~~~~~~~~~

25

I wd not speak harshly, but I confess,
that were I to see a man in the very beginning
^{immediate} & outset of his Christian course, manifesting
a great sudden joy, such an one, generally
speaking (I by no means say always)
I shd. be apt to consider far inferior in
humility & real grace to one who was
filled with fear & anxiety, & felt little
of those elevating emotions w^h the other
experienced. — And in saying this I can-
not be said to have opened the door to in-
difference & careless unconcern — Faith, if
it does not produce joy, must produce fear —
it is no cold & heartless principle — No one
can believe in the reality of eternal punish-
ment & happiness, without feelings of ^{affection} ~~of love~~
& ^{transport} ~~conviction~~, proportionate to his ^{hope} ~~affection~~
of escaping the one & obtaining the other.

After all, the inward witness is so far
fr being an inseparable attendant on faith,
that it is not even inseparably connected
even with holiness. Peace is the natural & com-

but not the necessary consequence of sanc- 26
-tification - A man may have the fruits
of the Spirit in his life & conversation, with-
out seeing ^{them} - others even may clearly
perceive them when he cannot. - Sickness
may distress & confuse the mind - consti-
-tutional depression may sadden it - or
violent temptations ~~may~~ so harass, that
^{even} the established believer may at last begin
to doubt whether he ^{has} ever ~~been~~ ^{truly} lived under
the influence of the Spirit. - Then painful
feelings ~~so manifest~~ will of course ^{be experienced}
by some ^{by} others - but ^{by} most persons at
some time & in some degree. And if un-
der ~~darkness~~ of this description, ^{it may produce} ~~the~~ ^{a sign} continue
to labour in well doing & wait on God, he
discovers more vigorous faith & simple
obedience to the divine command, than
him: ^{immediately} ^{actual} saw the fruits of his exertions
in the growth of holiness in his heart & con-
-duct. ¶ Then however, be it remembered,
an exceptions to the general rule - which, ~~the~~

if a man lives accord^g to the guidance of
of God's grace. he will be sensible of it,
and thus have a confirmation of his faith
in the truth of Scr, & a lively hope of eternal
glory thro' the merits of Him who ^{he trusts} is sen-
tifying him. [viz Acts v. 32.]

To ~~consider~~ ^{make} all the allowances ^{then}
we have made for the occasional absence
of this inward ^{experience of the power of religion} ~~consciousness~~ of the truth
of God's ~~the~~ Bible, we may still maintain
that ^{the witness in them:} it is the grand & principal proof
of the truth of the Bible ^{to} the generality
of people. ~~perhaps~~. — It does not fall to the
lot of many to read learned books, or
be ^{well} ~~versed~~ ^{versed} in criticism, polemical divinity,
& ecclesiastical history. ~~Most~~
important is a knowledge of these things
in their way. still happy, twice happy,
are they whom duty does not call ^{upon} them
to enter ^{deeply into} ~~upon~~ these subjects — but who, however
they may ^{delightfully & profitably} confirm their faith by subsidiary
arguments, ~~shall not be permitted to rest satisfied~~

28

Few can have the evidence wh heard
 & search supply - all may have ~~that~~
 ought to labour after, the ^{inner} witness of a re-
 newed & purified soul. - God gives us
 grace to desire & seek it more than gold & pre-
 cious stones! ~~What if these~~ ^{What if these} ~~our late~~ ^{our late} discussions upon
 faith are in any degree blest in making us
 desire it, if they have at all ~~brought~~ ^{perfected} upon the
 mind the holy nature, the active character, the
 divine origin of faith - its efficacy ⁱⁿ sweetening
 every affection, - ~~the deed~~, in sanctifying the every thought & deed,
 in bringing peace to the heart, the word preached
 will not altogether have been uttered in vain.
 What more indeed, & I desire? - I know, I feel
 I shall have to answer for y^r souls - but I feel
 also that ye will have to answer for y^r heart -
 Take heed thereof: how ye hear - May the God
 who is rich in mercy grant ^{you & me} ~~us~~ ^{such} ~~place~~ ^{place} that
 we may ^{abey} ~~be~~ ^{together} in the day of ~~set~~ ^{as}
 have ~~our~~ ^{our} ~~faith~~ ^{faith} ~~in~~ ⁱⁿ ~~the~~ ^{the} ~~open~~ ^{open}
 - tion of God who raised him ^{from the dead}

4. Conscience, its Use etc. (1 Sam iii, 10)

The following was Newman's first sermon given over wholly to the Conscience.

To a point he drew on the Evangelical Charles Simeon's sermon on the conscience – some passages of which are reproduced following this one.

“Conscience, its Use etc.”

Sermon 58, no. 85

Reference: B.O.A., B.3. Box 4, General Theology (a), pp.22.

St Clement's S. A. June 20. 1825. No.85.

1 Sam iii, 10

And the Lord came & stood & called as at other times, Samuel, Samuel.
Then Samuel answered, Speak, for Thy servant heareth.

These words have been just read to you

McGrath ed. *John Henry Newman Sermons 1824-1843*. Vol. V.
pp.236.

St Clements. S. A. June 20. 1825
19?

No 85

1 Sam iii, 10

And the Lord came & stood & called as
at other times, Samuel, Samuel. Then Sa-
muel answered, Speak, for Thy servant
heareth.

These words have been just read to
you in the first lesson of this afternoon's
service. — In the early ages of the church
God made known His will in a much
more direct & particular manner than
He has done in these latter times. Then there
was little written revelation — There was
no ample & varied volume like to Bi-
ble to be the standard of ^{truth} duty — nor were
the minds of good men so enlightened
in the full knowledge of God's will as to

be able to take a comprehension view of ²
duty & apply its general principles cor-
rectly to individual cases — nor again
was the plan of God's government directed
by such unoriginal & ordinary rules as
to admit of ^{high} knowing what it became
them to do in every particular conjunc-
-ture. On all these accounts, ^{as well as for other reasons} it became
necessary that God sh^d interpose mira-
culously; & accordingly, he not unfe-
-quently, as in the instance before us,
spoke in visions unto his saints and
directed their line of conduct without
the medium of their own ^{moral agency} reflection.
We on the contrary are left to apply the
^{instructions} rules of the written word to every par-
ticular case as it arises & to make it
profitable for doctrine, ^{2 John 1} reproof, correction,
instruction in righteousness: — and tho' the grace
of God is ^{still} necessary to bring us into all
truth, yet that grace acts by means of

our own judgment & earnest endeavour.³
The Bible then is God's voice to us, & calls
us as it called Samuel, to listen & obey.
Yet besides this, there is another monitor
who almost may be called the voice
of God, warning & directing us in all
our ways; - I mean conscience. ~~and~~
~~in the~~ ~~sake~~ ~~of~~ ~~considering~~ ~~this~~ ~~na-~~
~~tural~~ ~~principle~~ ~~within~~ ~~us~~ ~~that~~ ~~I~~ ~~have~~
~~been~~ ~~induced~~ ~~to~~ ~~take~~ ~~up~~ ~~of~~ ~~this~~ ~~is~~ ~~much~~
confusion concerning the way in wh
the Bible instructs us in our duty, so
on the other hand there is much mis-
take of the ^{making up} ~~subject~~ of conscience. -
What is the nature of the principle, how
far it is correct, whether always to
be attended to, & questions of a similar
^{character} ~~nature~~ are very often erroneously de-
termined - It was for the sake then of
introducing some observations upon
conscience to yr notice, that I selected

the text already read to you.

Some think ^{the approbation of their} conscience every thing — making it an unerring judge of at + wrong — Others think all rejoicing in ~~their~~ its testimony a sign of a selfiteous spirit, & that its decisions thems. are faulty & uncertain. — Others reject its suggestions altogether. —

Conscience ^{arises from} is the comparison of what we do with what we believe to be our duty — and is attended with a feeling of pleasure when our actions coincide with our belief — with a feeling of pain when they fall short of it. — Now by pain & pleasure our whole life is governed. Conscience then is a powerful principle because it ~~has~~ ^{is} ~~able~~ ^{is} to pain or delight. Again the decisions of conscience are not unerringly correct; — because they depend, not upon the things we do being

it or wrong, but ^{up to} their agreeing with what⁵ we think right or wrong — If then our opinion of it & wrong happens to be incorrect, our conscience will please & pain us incorrectly. In heathen countries e.g. they think it is to worship images: if then a man does so, his conscience praises him, if he does not, it blames him — That is, it praises him for doing what in reality is wrong, viz worshipping an image; & it blames him for doing what in reality is right — viz not worshipping the image. — Let us consider then two points more at least.

1st That conscience is powerful — 2nd That it is not always correct.

1st That it is powerful: — it is powerful both to approve & condemn — but since all men are more likely to fall short than to come up to its requisitions, most of us know its power chiefly in its rebukes.

And as a stern & restless accuser of bad action,
how mighty are its workings — Now there
are who have not experienced the pain it in-
flicts, at least when young & on the first of-
fence, tho' now perhaps they have accustomed
themselves to sin, & have shut effectually their
ears to its voice. — Yet there are times when
it is impossible to resist its attack;
& Jer gives us instances of even habitually
wicked men, who were suddenly overpow-
ered by it. — How did it increase the troubles
of Joseph's brethren, when they said one to
another, we are ^{Gen. 42} verily guilty concerning our
brother, in that we saw the anguish of his soul
when he besought us — & we would not hear —
Therefore is this distress come upon us. — How
did it afflict the impious Belshazzar, when
on seeing the miraculous handwriting,
his countenance was changed & his ^{Dan 5} limbs
troubled him, so that the joints of his loins
were loosed & his knees smote one against
another! — And when the Pharisees & scribes

Conscience has sometimes shewn the secret of a murderer till he has come forward & of him discovered his own crime; finding the certainty of perdition: more tolerable than a state of continual anxiety & guilty fears. And it exerts an awful power, embittering the fruits of sin-burying down the sensualist to the very dust, & humbling him in his own eyes, forcing him to despise himself: ^{as a sinner} ~~where he continues~~ ^{riches} ~~and~~ ^{and} have to gratifications he condemns, and ~~is~~ ^{is} ~~under~~ ^{under} ~~the~~ ^{the} ~~hand~~ ^{hand} ~~service~~ ^{service} of Satan.

Now, if we show that it may be improved
+ enlightened + on the other hand darkened
+ darkened, we ^{shall} have shown it to be ^{an} imper-
fect judg^t of action - for that can't be
perfectly correct wh^{ch} may be improved or wh^{ch}
is ^{not} actually faulty.

has bid unto it a woman taken in adultery & he had said unto them, "be that in without sin among you, let him first cast a stone at her." we read they who heard it, being convicted by their own consciences, went out one by one, beginning at the eldest even unto the last. - Felix too turned his ear on the day of judgment at the words of Paul the prisoner; and Sadas was ^{driven on} ~~forced~~ to confess he had betrayed ^{the blood of} innocent blood & to become his own executioner. * Willist be said then are extraordinary cases? what eyes have we of its power in common matters? - It is ^{undisputedly} acknowledged that its operation is partial & limited - & this we shall ^{carefully} ~~force~~ ^{try} ~~show~~ ^{to show} - but the question ^{whether} ~~arises~~ before us ^{has been} ~~was~~, not whether its influence was universal, but whether it was not powerful, where it did act. - We proceed then ^{convinced} ~~that~~ ^{faulty &} ~~it is often mistaken.~~

But we must know our duty, then we must practice it. Conscience blames us when we do not practice what we know. If then we know our duty entirely, it will, as we before said, be a perfect monitor & judge of conduct.

perfectly correct

If then it may be improper; for if a man knew his duty, then his conscience would be entirely correct & best as no one living perfectly understands all the bearings of the law of God & the minutest shades of it & wrong, & the full glory of holiness & uncleanness of sinning, there is no conscience which always blames & praises when it ought as it ought.

Now these two points, the know & the do of our duty, seem to be quite separate & it is often thought that we can know our duty without doing it. This however is not quite the case - for the more we do our duty, the clearer we shall know our duty - a man can hardly know his duty unless he does it - for doing his duty is the way to know ^{and} know it. The more we ^{thus} act up to our conscience, the more will conscience be enlightened to understand what is right & wrong. Hence a good man is always aiming to do what

is holy & virtuous, and the more he ^{sees}
^{strings} ~~sees~~, the more ^{his} ~~his~~ conscience ^{enlarged} ~~precious~~ ^{is}
to be done - thus as his ^{conduct} ~~practice~~ ^{grows}
nearer & nearer to heaven, his ^{sense} ~~sense~~ of
duty ^{to} ~~his~~ conscience mounts higher
higher with it - he is always striving
to ^{get up} ~~reach~~ to his conscience, but never
perfectly succeeds - for the more he
does, the more he sees is to be done, the
holier he is, the more he sees his dis-
tance for perfect holiness. Does this
seem discouraging? Let it not be so -
the good man is thus kept humble -
& he blesses God for this provision, - know-
ing how ready his heart is to be con-
-ceited & vain. - Again, it makes him
look forward to ^{with greater earnestness} ~~heaven~~ ^{or perhaps} ~~if he~~ ^{as}
holy as he knows he ~~is~~ to be, there would be
less reason for desiring to be with ~~it~~ - but
to be with him is ^{quite} ~~far~~ better, because ^{we} ~~we~~
shall ~~remember~~ ^{be} ~~as we know we shall~~.

then he shall be able perfectly to obey
 his holy & enlightened conscience - because
 then he shall at once know all that he
 is to do, & do all that he knows ^{shall} ~~will~~
 be done - he shall be perfect in under-
 standing & in holiness -
~~Jesus believes~~ ^{by} ~~showing~~ ^{since then, there is no conscience more}
~~an enlightened~~ ^{but may be further enlightened}
~~conscience~~ ^{than this is at present it is at}
^{best it is an imperfect judge of right &}
^{for if it were a perfect judge it would judge better}
 wrong - ^{let us notice how how it is}
 defaced & deadened.

This will take place if we do not act up
to its requirements. There are ^{then} two ways of
escaping from ~~the~~ ^{these} upbraidings; - one by con-
forming our ^{conduct} ^{our} ^{ideas & duties} ^{to} ^{the} ^{life} ^{he} ^{is} ^{strongly} ^{suggesting} ^{as}
- other by ~~conspicuously~~ bringing down
our ideas of duty to our actual conduct
one ~~part~~ ^{is} by ~~simply~~ ^{simply} doing what we
believe to be ~~at~~ ^{the} ^{other} by and men
in general take the latter course. His
too much ^{labor} to exalt & purify their ^{life} ^{can}

so they corrupt their moral sense. They re-
-sist & blunt their conscience - they argue
themselves out of a ^{being} knowledge of it & wrong;
they habitually practice what they know
to be ~~wrong~~ ^{blameworthy}, till at length they become
ignorant that it is ~~wrong~~ ^{blameworthy}. As then the
good man is described as continually
approaching heaven in the enlightening of his
conscience & the sanctification of his heart,
worldly men on the contrary are always
retreating from it - the resistance ^{unholy lives} they make
^{offer} to their sense of it, makes that sense weaker
& weaker - & the weaker their sense
it is, the more unholy of course become
their lives.

^{Sinners;}
Some consciences then are sleepy, suffering
men to go on in their way, without shame
& without remorse. So inactive is the sense
of duty within them, that it is justly repre-
-sented as "seared with an ^{1 Tim 4} hot iron"

12

Many again have a partial conscience. They discern what is wrong in others, but not in themselves: - or they notice some evils, but not others. Herod w^d not violate his oath, but he c^d ^{Mat 24} murder a prophet. And the Pharisees w^d not put into the treasury ^{Mat 23} the money that was the price of blood - but they w^d persist in persecuting the innocents: even unto death.

With others there is an erroneous conscience. St Paul Mt. he st. to do many things ^{Acts 26} contrary to the name of Jes. - & w^d have stood condemned in his own mind had he not laboured to the uttermost to ex-
ticipate the Christian name. And our Lord has told us that many w^d think ^{John 16} they did God service by killing his faithful fol-
-lowers.

Lastly, there is with many a scrupulous conscience. - They both do & forbear to do many things for a sense of duty, when the

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the 2^d Men: are altogether indifferent in
the st of God. Thus it was with Men who
^{in the apostolic times} were afraid to eat meats that had been
^{Rom 14} offered to idols, or who observed the times
& seasons that had been prescribed by
the Mosaic law. — ^{their} ~~their~~ conscience (that
is,) is tinged with superstition —

Enough however has been said to
show ^{that conscience} ~~how formidable~~ powerful as it is
when it does act, is still at best
an imperfect & fallible guide. —

From this view of the subject, we are
led to observe 1st ^{that} since it is liable to
mistake & ignorance, we must strive to
correct it — 2nd since it is a powerful
& divine principle 'in its nature,' we sh^d
strive to act according to it. 3rd ^{we sh^d} ~~we have~~
indeed been already shown that these
two ^{things} go together, the more i.e. we act
according to our conscience, the more cor-

-rect & extensive will be our views of "duty"; & the more striking our views of duty, the more strictly shall we act up to them. — But let us now consider each point separately.

1st then since our conscience is an imperfect guide, we must ~~correct~~ enlighten it. But how? — can we doubt to whom we ^{John 1} sh^d go? There is but one ^{John 1} that wh^l lighteth every man that cometh into the world — there is a great & brilliant luminary set up by God's mercy and us, & if we w^d have our conscience a ^{lighthouse} ~~be~~ unto our ^{steps & paths} ~~eyes & ears~~, we must go to it at that glorious lamp wh^l God has provided. — It must ^{Eph 5} give us l^t — He enlightens by His word & His Spirit. His word is understood by meditation, His Spirit is gained by prayer. As then we w^d have a tender pure sound & well-judging conscience, we must be con-

-stand in prayer & meditation. Many¹⁵
think their conscience is enlightened
of its: & trouble not themselves: with attending
to purifying it - This is a melancholy
our natural ideas of duty are slight, imperfect &
& fatal error - the only way of
feeble - and if we go on thus, for
merely & idle acquiescence to the dic-
tates of a blind conscience, when we
will enlighten it with heavenly Lt., I
know not what answer we shall make
at the last day, when at length we see
pass in their true nature, & discern our
mistaken estimate of duty. - If ^{you} ~~we~~
conscience cd of its: inform us of ^{God's} ~~our~~
will, what need was there of a revela-
tion fr God? why have the prophets
spoken & the Aps written? & what need
we the Spirit of wisdom & revelation,
or the Lt of Lt?
^{One} ~~purify~~ ^{blanch} ~~it~~ ^{our} ~~duty~~ ^{then} ~~the~~ ^{informing}
& enlightening our conscience by reading

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the word & prayer — Nor must we con-
think we have done enough — we must
go continue reading & praying with
this view throughout our life —

Since then conscience is fallible, we
must correct it — but

lady since it is a powerful monitor,
we must obey it. — True it is not a per-
fect guide, but it is the best we have.
We shall never repent having sacrificed
our inclination to our conscience —
Conscience is not likely to be very wrong
in the grand principles of duty; & if
after praying & serious thought we act
accord to it, we must in the main
be right — God looks with peculiar favor
upon the man who feeling ^{his blindness} ~~his own blindness~~
of obedience ^{follows} ~~he follows~~ ^{cautiously} ~~he follows~~
all its suggestions, ^{follows} ~~he follows~~
his conscience in every ^{all its suggestions} ~~it tells him~~
of; yet feeling his own blindness, can-

- nextly prays for more ~~it~~ - He is doing ⁷
God's will, ^{as far as he knows} & in good time shall fully
know it. - But let us beware of ~~missing~~
~~our conviction~~ ^{let my resolve} ~~the~~ God's prayer to shew
~~it - the great consequences of~~
after a perfect conformity of our con-
duct to it. - It is, I repeat, the voice
of God to the soul - He calls us as He
called Samuel - & our answer must
be the same - "Speak Lord, for Thy ser-
vant heareth" - "Behold," says ~~It~~.
Rev³ "Stand at the door & knock - if any
man hear My voice & open the door, I will
come in to him & will sup with him &
he with Me" - ~~But~~ ^{If there} ~~there~~ ^{be} any here,
who are conscious to ^{themselves} of habitually
resisting the voice of ~~co~~ ^{of} ~~It~~ in any par-
- ticular, I intreat them to pause & re-
- flect - consider what you are doing -
think of the doom of the servant who ^{knew}
his Lord's will yet did it not. You must

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think of them ~~that~~ sooner or later — as
you love your soul, do so while you are,
yet in the land of grace & hope, and
while there is yet repentance ²working,
& the offer of A's blood to wash away
ye sins —

We have been hitherto principally
speaking of the monitory voice of
conscience; I shall conclude this
discourse with some cautions relation
to its approving voice. —

1. addressing mys: to those who boast
much of a ^{good} ~~fine~~ conscience. — But reflect,
conscience may be mistaken. — You
talk much of doing ye duty, of acting
up to your conscience, & of the satisfac-
tion of mind you in consequence enjoy.
It is well — let me however ask in
what does doing your duty consist.

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Too many, I fear, w^d answer, ^{it consists of} ~~the~~ 19
wth honesty, justice, temperance,
~~recking & lying & cheating~~, going to church
decent behavior, & care of one's family;
& all these duties I observe. — If this be
the case, I w^d strongly affirm your satis-
faction of mind arises not fr^m yr con-
science being good, but yr conscience being
~~severe~~ bad. — You do not know yr duty. — The
things you do, are to be done; but they con-
stitute a very little part of a Christian's
duty, nor do ^{you} ~~they~~ seem ^{to} ~~done~~ ^{them} ~~for~~ ^{you} ~~for~~
a proper motive. — Do you love God?
have you a lively faith in Xt? do you
feel yr own weakness & sin? do you rely
^{on you must get help, and you must get help by any & every heavenly means}
upon the teaching of the H. S.? — I fear
then that form no part or a slight
part of yr ^{dear} duty. — Know then that ~~and~~ ^{were}
your conscience really enlightened,
you c^d have no rest — you w^d see yr
to be defiled with continual transgressions.

"It will have been thought some but bad men
we have done this, yet,

you will perceive imperfection to ^{lead} to
to all yr services - you then will scan
to guide yr: in a good conscience, you
will look another way for peace, &
~~had~~ ^{will receive} with gratitude that doctrine of
& it is ^{emancipated} for you who at present you
do not seem fully to understand.

2. lastly, let me caution them, on the
other hand, who lightly regard the testi-
mony of a pure & correct conscience.
It is not ^{uncommon} ^{an undue} unnatural for those who
feel ~~the~~ ^{the} ~~boast~~ of it to be ⁱⁿ ^{only} glory
and hope, to undervalue any other
testimony - Yet surely conscience
is the gift of God, & we may ^{rejoice} ⁱⁿ
its approving voice without selfright-
eous pride. - As far as it is enlightened
& as far as we obey its dictates, the Spi-
rit has worked within us - we are not
then boasting of our own doings, but of the

work of the Spirit - were not ²¹ them
 glorying in ours: but in God - And
 we have the example of the most eminent
 saints in Ser to ^{request} ~~count~~ countenance us -
 Job c^d ~~appeal~~ ^{Sob 10} appeal to God, Thou knowest that
 I am not wicked - Peter, " Lord, Thou
 knowest all ^{Sob 21} things, Thou knowest that
 I love Thee - " Bezekiah in a dying hour,
 "Remember now, O Lord, I beseech Thee,
 how I have walked before Thee in truth
 with a perfect heart, I have done that
 which is good in Thy sight - " And St Paul
~~continually~~ ^{writing} appeals to his conscience
^{us to the Cor.} " Our rejoic^{ing} is this, ^{2 Cor 1} the
^{^ vid Act xiv, 16. Heb xiii, 18}
 testimony of our conscience, that in sim-
 plicity & godly sincerity, not with
 fleshly wisdom but by the grace of God,
 we have had our conversation in the world:

May then all these points wh have
 successively engaged our attention this

afternoon be fulfilled in us - may our
 conscience be powerful & commanding,
 yet enlightened ^{with the Holy Spirit} with that, & pure & enlarged
 by God's word & Spirit - may we ever
 obey its suggestions, & be enabled to glory
 in its testimony - so glorying however as
 never to forget who it is that gives us
 grace to obey it & ^{this} ~~whom~~ ^{it is} ~~obey~~ ^{that} after
 all that our imperfect obedience is
 accepted with God.

5. Rev. Charles Simeon's sermon: "A Good and Evil Conscience"

(Charles Simeon's sermon: "A Good and Evil Conscience")

For the previous sermon (his first that was wholly on the Conscience), Newman drew on the Evangelical Charles Simeon's sermon, "A Good and Evil Conscience". But there were clear differences between the two.

I now present Charles Simeon's Sermon CCCCXVIII. "A Good and Evil Conscience" in *Helps to Composition*. Vol IV, pp. 299-303.

(Simeon, Rev. Charles M.A. (1810). *Helps to Composition or, Six Hundred Skeletons of Sermons; several being the substance of sermons preached before the University*. Vol IV. First American Edition.

Philadelphia: Printed for and published by William W. Woodward.)

Internet Archive at 11 am, 21 September 2013.

<http://www.archive.org/details/helpstocomposit00simegoog>

"A Good and Evil Conscience" 1 John. iii. 20, 21. If our heart condemn us, God is greater than our heart, and knoweth all things. Brethren, if our heart condemn us not:, then have we confidence toward God.

CCCCXVIII. A GOOD AND EVIL CONSCIENCE.

1 John. iii. 20, 21. *If our heart condemn us, God is greater than our heart, and knoweth all things. Brethren, if our heart condemn us not, then have we confidence toward God.*

IN the description given us of the day of judgment, we are informed that the Judge will be seated on his throne; that certain books will be opened; and that sentence will be passed on every one according to what was recorded in them.^a Such a tribunal there is, already erected in the bosoms of men. Conscience is seated there as supreme Judge: it keeps an account of every day's transactions; it summons men to its bar: it exhibits the record before their eyes; and, in perfect correspondence with their actions, it passes on them its authoritative sentence. Thus it anticipates the future judgment, and forces men to read in its decisions their final doom. To this effect the apostle speaks in the passage before us; in elucidating which, we shall shew

I. How far the testimonies of our conscience may be depended on

The testimonies of conscience are not always just

[With many there is a *sleepy* conscience, which suffers men to go on in their own ways without shame, and without remorse. So inactive and so callous is this faculty within them, that it is justly represented as "seared with an hot iron."^b Indeed, if it were not thus with them, how could they go on so cheerfully as they do, in an open course of sin, or in a wilful neglect of God?

With many also there is a *partial* conscience. They discern what is wrong in others, but not in themselves: or they notice some evils, but not others. Herod would not violate his oath; but he would murder a prophet.^c And the Pharisees would not put into the treasury the money that was the price of blood; but they would persist in persecuting the innocent Jesus even unto death.^d And such a conscience have many amongst ourselves: it would be clamorous if they were to commit some flagrant enormity; while it bears no testimony at all against secret lusts, or against any evils which are sanctioned by an ungodly world.

^a Rev. xx. 12.

^c Matt. xiv. 9.

^b 1 Tim. iv. 2.

^d Matt. xxvii. 3—6, 20.

With some also there is an *erroneous* conscience. St. Paul "thought he ought to do many things contrary to the name of Jesus,"^e and would have stood condemned in his own mind, if he had not laboured to the uttermost to extirpate the Christian name. And our Lord has told us that many would "think they did God service by killing" his faithful followers.^f Doubtless there are many who, both in civil and religious actions, are instigated by (what we may call) a good principle, while yet a clearer view of their duty would represent those actions in a very different light.

There is also with many a *scrupulous* conscience. They both do, and forbear many things from a sense of duty, when the things themselves are altogether indifferent in the sight of God. Thus it was with those who were afraid to eat meats that had been offered to idols, or who observed the times and seasons that had been prescribed in the Mosaic law.^g Superstition indeed is less common in this age: yet wherever the mind is tinctured with it, there will arise many occasions of condemnation or acquittal in a man's own mind, when the sentence passed is altogether founded in an ignorance of Christian liberty, or Christian duty.

Hence it is evident that conscience may condemn when it ought to acquit, and acquit when it ought to condemn.]

Its sentence, however, is always just, when it accords with the holy scriptures

[The scriptures are an infallible standard, to which every thing may be referred, and by which its quality may be determined. In order therefore to ascertain whether the testimonies of conscience be just, we should try them by this touchstone. We should learn from the sacred volume what are the leading features of conversion; what is essential to the Christian character; and what, though wrong in itself, will consist with real integrity. When we have thus attained an adequate knowledge of *the rule of duty*, and our conscience judges by that rule in estimating our conduct, then may we safely acquiesce in its determinations, and conclude it to be right, whether it acquit or condemn.

There is, however, and ever must be, more credit due to its sentence when it condemns, than when it acquits, because, in condemning, it may have respect to any single act, and found its sentence on that, without the smallest danger of mistake: but, in acquitting, it must comprehend the whole circle of a Christian's duty, and testify that, on the whole, there is no allowed deviation from it. Here therefore is great scope for error; insomuch that St. Paul himself, though he knew of no allowed evil in himself, would not be too confident respecting

^e Acts xxvi. 9.

^f John xvi. 2.

^g Rom. xiv. 2, 3, 5, 6.

his state; but committed himself to the judgment of a merciful and gracious God.^b]

To procure a just attention to its voice, we proceed to shew

II. The benefit and comfort of having its testimony in our favour

Nothing is more terrible than an accusing conscience. Its testimonies are

1. A source of present distress

[When God gives it a commission to scourge a man, it executes the office with great effect. How did it increase the troubles of Joseph's brethren;ⁱ and torture the soul of the unguarded Darius;^k and appal the impious Belshazzar, so that his knees smote one against the other!^l How did it make Felix tremble on the seat of judgment!^m and Judas actually to become his own executioner!ⁿ When it operates with a just and salutary influence, it will force the most obdurate to cry out with anguish,^o and the most confident to weep with great bitterness.^p

Many amongst ourselves perhaps have felt its stings, till we have groaned in our spirit, and even "howled upon our bed," anticipating, and almost tasting, the bitterness of hell itself.^q]

2. A pledge of eternal misery

[When conscience is enlightened, it sees innumerable abominations in the heart: and when sanctified, it feels an utter abhorrence of what it does see. But yet "God is greater than our hearts" both in respect of penetration to discover sin, and of holiness to hate it. He "knoweth all things" that have been done amiss, and *that* too, with all the particular aggravations that have attended every omission of duty, and every commission of iniquity. Not our actions only, but our very thoughts, are "sealed up in his bag," to be brought forward against us at the last day.^r The present testimonies of conscience are a previous and preliminary sentence, declaring *now* upon few and partial grounds, what God himself will *hereafter* declare on a complete review of our whole lives.

We say not indeed that there is no room for repentance: God forbid: the accusations of conscience are the voice of God within us, calling us *to* repentance: and the most guilty

^b 1 Cor. iv. 3, 4.

ⁱ Gen. xlii. 21.

^k Dan. vi. 18—20.

^l Dan. v. 6.

^m Acts xxiv. 25.

ⁿ Matt. xxvii. 5.

^o Acts ii. 37, & xvi. 29, 30. ^p Luke xxii. 62.

^q Heb. x. 27.

^r Job xiv. 17.

conscience that ever tormented the soul of man, may in an instant be purged by the blood of Jesus:^a but if conscience summon us to its bar, as God summoned Adam and Cain to answer for their conduct,^b its decisions shall be ratified in the day of judgment, unless they be reversed through penitence and faith in Christ: what it "binds on earth, shall be bound in heaven; and what it looses on earth, shall be loosed in heaven."^c]

Nothing, on the other hand, is a richer blessing than a good conscience: its testimonies are

1. A source of unspeakable comfort

[St. Paul tells us that he found this to be a well-spring of happiness within him; "Our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world,"^d Indeed, such a testimony is a continual feast to every one that enjoys it. Having an inward witness of our own sincerity, we may "assure our hearts before God,"^e we may "have boldness of access to him with confidence,"^f we may "ask of him what we will, and it shall be done unto us."^g Such a testimony inspires a "confidence towards God" in every thing that relates to our present or future welfare; it fills the soul with a "peace that passeth all understanding," "a joy that is unspeakable and glorified." How desirable then is it to be able *now* to appeal to God, like Job, "Thou knowest that I am not wicked;"^h or with Peter, "Thou knowest all things; thou knowest that I love thee!"ⁱ And how blessed to say with Hezekiah in a dying hour, "Remember now, O Lord, I beseech thee, how I have walked before thee in truth, and with a perfect heart, and have done that which is good in thy sight!"^j]

2. An earnest of eternal happiness

[The witness of our conscience is, in fact, the witness of the Spirit of God:^k for it is the result of a *divine illumination*, whereby we discern the agreement of our experience with the word of God, and of a *divine communication*, rendering that agreement an occasion of joyful confidence. What then can this be but a foretaste of that bliss which shall be consummated in heaven? In this view these divine communications may be considered as "the first-fruits of the Spirit," and "the earnest of the Spirit;" because they are, as it were, the beginnings of

^a Heb. x. 22. and 1 John. i. 7.

^b Gen. iii. 9. and iv. 9, 10.

^c 2 Cor. i. 12.

^d Ver. 19.

^e Eph. iii. 12.

^f Ver. 22.

^g Job x. 7.

^h John xxi. 17.

ⁱ Isaiah xxxviii. 3.

^j Some think these are two distinct witnesses: but perhaps *this* is the more just view of the matter. See *Skel* on Rom. viii. 16.

heaven in the soul, and they assure to us a complete and everlasting possession of it. Even in the day of judgment itself this holy confidence will remain:^e they who possess it now, will go forth with joy to meet the bridegroom; "they will stand before him with great boldness;"^f and, assured of their relation to him, will exclaim, "This God is our God for ever and ever."]

INFER

1. How careful should we be in every part of our conduct!

[Every thing we do is written in the book of God's remembrance; and our own consciences will hereafter, if not now, attest the truth of God's record. How anxious then should we be, that every day and every hour should record something good, rather than what will distress us in the day of judgment. Let us then beg of God to "put truth in our inward parts;" let us exercise ourselves day and night to keep a "conscience void of offence both towards God and man:"^g and let us say with Job, "My heart shall not reproach me as long as I live."^h]

2. How attentive should we be to the voice of conscience!

[Conscience, if we would listen to it, would tell us many plain and wholesome truths.ⁱ If we would submit to its reproofs, it would keep us from much evil, and lead us safely to heaven. Let none of us then stifle it, or bribe it, or despise it: but let us rather get it well informed, and cherish with care its salutary admonitions. Let us carefully conform ourselves to its dictates,^k and "judge ourselves, that we may not be judged of the Lord."^l]

3. How thankfully should we bathe in the fountain of Christ's blood!

[There is not a day or an hour wherein conscience does not contract some defilement: nor is there a probability of pacifying it, but by continual applications to "the blood of sprinkling." Let us then rejoice that there is "a fountain opened for sin and uncleanness;" and let it be our care day and night to cleanse ourselves in it from every fresh contracted stain. If we neglect this, "our mind and conscience will be defiled;"^m but if we "abide in him, we shall have confidence in expectation of his appearance; nor shall we be ashamed before him at his coming."ⁿ]

^e 1 John iv. 17.

^h Job xxvii. 6.

ⁱ 1 Cor. xi. 31.

^f Wisd. v. 1.

^g Rom. ii. 15.

^k Tit. i. 15.

^l Acts xxiv. 16.

^m Acts xxiii. 1.

ⁿ 1 John ii. 28.

6. God does not govern us by judgments (1 Kings xvii, 17,18)

God does not govern us by judgments

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Whateleyan No. 92

1 Kings xvii, 17,18.

“And it came to pass after these things, that the son of the woman, the mistress of the house fell sick, & his sickness was so sore, that there was no breath left in him. And she said to Elijah, What have I to do with thee, O thou man of God? art thou come unto me to call my sin to remembrance & to slay my son?”

Last Sunday I signified my intention of considering this afternoon...

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St Clements S.A. July 24, 1825

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1 Kings xviii, 17, 18

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Last Sunday I signified my intention of considering this afternoon the subject of judgments. — By the term judgment is commonly understood an affliction which happens ^{out of the usual course of the} ~~in consequence~~ in consequence of some particular sin ~~he has~~

* accumulated misfortunes following
thick one upon another, like Job's,

"In this spirit it was that the barbarians at
Melita, when the viper fixed its, upon St Paul's
hand, said among themselves: "no doubt this man is
a murderer," ^{Job's} whom tho' he hath escaped the
sea, yet vengeance suffers to not to live." And
thus it was when Job was afflicted, his friends
felt that in some way he must be a great
sinner against God.

committed — hence people who ^{cast about} ~~believe~~
for judgments, usually think that if
a man is strikingly unfortunate or
overtaken by some sudden violent
evil, that he must be more wicked than
others. — Thus frightful accidents, ^{unexpec-}
ed or unnatural deaths, or ^{unusually cir-} ~~peculiar~~
-cumstances in the mode of dying, all these
and ^{particular} ~~such~~ like them, are superstitiously
looked upon with a certain awe; and
the poor sufferers are regarded with suspi-
cion as particularly exposed to the wrath
and vengeance of God. —

This belief in judgments may be consi-
dered an opposite error to that combated
in my last two discourses — then, par-
ticularly last Sunday, we were engaged
in showing that worldly suffering is not
meritorious, i.e. does not purchase us

3
heaven. — If then it does not avail us in
the next world, (may be asked) how come
we to be ^{afflicted} ~~perished~~? ^{are the propensities} ~~we are perished~~
^{of account of} ~~for~~ our sins. — ~~That is so~~ But the indivi-
duals now alluded to, do not stop there —
they go further, & maintain, not only that
we are ^{very truly} ~~perished~~ for our sins, but in pro-
portion to our sins — i.e. that ^{the greater} ~~the greater~~
our sins are very great, our present ~~present~~
^{suffering} ~~with~~ will also be very great, or at
least that very signal distress is a sign
of very great sin. —

Now ^{this} ~~this~~ is by no means an unnatural
idea — & we can easily understand how
it is so prevalent. — Indeed, though at first
it an opposite error to that commented
on last Sunday, it is in fact connected
with it — & will generally be found at-
tended by it. The same persons ^{i.e.} ~~who~~ think

On the other hand, ^(generally speaking) if we do not believe that
divine affliction is the punishment of sin, must be can
we believe it to be an expiation for it.

calamities are judgments in consequence
of particular transgressions, also think that
these calamities alone for these transgressions.
Indeed it seems natural to conclude
that if earthly sufferings are accepted
by God as a kind of satisfaction for their
sins, ^{they will} that in that case they must be greater
or less according to the nature & number of
their sins. *

Leaving this notion of temporal sufferings
being after judgment, I was by no means
satisfied with this idea. — And if we try
to account for this belief in judgment, we
shall find it arises in great measure for
the same cause. Wh we adduced ^{two other} ~~as also~~
back in accounting for the belief of earthly
suffering, ^{being} ~~as being~~ ^{in judgment}
For instance, ^{as being} ~~as being~~ ^{in judgment} partly owing to defect

views of the heinousness of transgression — for ⁵
it goes upon the idea that it w^d be unjust
to visit with such signal affliction persons
who ~~are~~ were not in some respect or other
peculiarly guilty: — whereas, if ~~we~~ ^{we} believe
that even the least sin deserves (as it
does) a pun: greater than the greatest tem-
poral pun: & all have ^{then} ~~as even the least sinners~~
~~even tho' pun:~~ with a signal pun:, can
be pun: more than ^{he} deserves, i.e. unjustly,
while the final settlement of the ^{differently} ~~various~~
degrees of men's guilt may be reserved for
the last day. —

Again, ~~this~~ belief in judgm^t: arises in ^{no} ~~small~~
measure fr the works of conscience. ~~When~~
~~a man is conscious to himself of any par-~~
~~ticular sin, & falls into misfortune, he~~
~~often does not consider~~ Conscience does

not accuse us of an evil heart, tho' we all
^{by nature} have one, but of particular acts of wick-
-edness. Hence when we fall into misfor-
-tune, & we are apt ^{not to} ^{account} ^{to} ^{isolate} our distress
affliction the deserved lot of a ^{fallen} ^{creature}
creature, ^{to suppose it} but as a judgment on certain
definite & individual offences. — Thus
the widow of Tarephath in the text, (whom
history you ^{have} just ~~now~~ heard of) when
her son died, ^{her son's death} but as a punishment for some
particular sin she had been guilty of — instead
of ~~being~~ ^{accounting} such afflictions ^{as the re-}
sult of a ^{portion} of a descendant of sinful Adam.
~~portion of a fallen race of beings.~~
She cried out to Elijah, "What have I to do
with thee, O thou man of God? art thou
come unto me to call my sin to remem-
brance & to slay my son?" — Again it is
not surprising that being accustomed to
consider our own misfortunes often as jud-
gments, we are led on to consider others'

and ordinary system of God's ^{present} govern-
-ment of the world - I say this ordinary &
usual plan, because it is not necessary
to deny that judgments sometimes occur -
but they are extraordinary, they are ex-
ceptions to the general rule, & therefore
cannot guide us in settling individual
cases, or authorize ^{us in rashly} ~~any~~ deciding that this
or that ^{particular} calamity which occurs must be in-
-tended for a judgment.

Now I repeat, there is no question that
all misery and woe arises in the first in-
-stance from sin - that by sin death &
suffering entered into the world - that, ~~how~~
even when no guilt ^{and us} ~~on our heads~~, there
is to be no pain & sorrow. - But when
affliction was once admitted thro' Adam,
the question is quite a new one whether
men are afflicted ^{here} in proportion to their

sins — and in truth they are not so of-
flicted. — God, for wise purposes hid fr
us, does not in this life punish men ac-
cording to their respective deserts — it is
a fact that the good are often in greater
trouble than the bad — that there is no con-
nexion betw holiness and temporal good-
blessings — ^{generally disease, poverty,} that ~~the~~ ^{these} domestic
affliction & worldly losses are quite as
much the portion of the humble & spiritual
minded as of ~~the~~ irreligious men. —

The fact is, this world is not a scene
of just punishment, of retributive
but of trial ^{correction} & discipline — punishment
looks to the past, correction to the future —
pun: is inflicted because we have been
bad, correction that we may be better.
Now this ^{life} ~~world~~ is the beginning of our
existence, and looks to the future and

At the same time, I do not wish merely to condemn the word pun: wh. is very commonly used ^{with} reference to punishment of affliction - but to caution you against connecting it with the ^{merely} idea of God's wrath: wh. ^{a mistake} is certainly to be avoided.

is a place of correction & a time of hope¹⁰ - but it is ^{the} judgment of the great day, that concluding & final scene, wh. introduces the end, ^{& to wit} punishment, & despair. At this ^{we have reason to think} then, all ~~has~~ ^{has} been fit in by sin, yet misery is intended in this life ^{principally for our final} ~~leading~~ ^{life} & discipline ^{of our} ~~us~~, not for punishment - ^{of our} punishment is still future - in another world -

Hence it is that Ser lay, so much stress upon the ~~the~~ last day, as a day of just & final judgment, wh. we hardly have been so insisted on, were there already an equal judgment in this world - but as ~~as~~ ^{as} review several of the principal texts ~~on the subject~~. - Thus Solomon speaks that God shall bring ^{Ecc 12} every work into judgment with every secret ^{tho}, whether it be good or whether it be evil - ~~Isaiah~~

Therefore that ~~the~~ ^{St Paul} declares¹¹
to the A. Th. that God had appointed a day^{Acts 17}
in the which He wd judge the world in righteousness
by that man whom He had ordained - &
writing to the Rom. he speaks of a man
treasur^{Rome} up unto him: wrath agst the day
of wrath & revelation of the righteous judgm:
of God - who will render to every man ac-
cording to his deeds. - Again, it is appointed
for all men ^{belong} once to die but after this the
judgm: - St Peter tells us the Lord knoweth^{2 Pet 2}
how... to reserve the unjust unto the day of
judgm: to be punished ^{and} In the Rev. of St
John ^{the martyrs} the saints cry out to God, "How long, O
Lord, holy & true, dost Thou not judge &
avenge our blood ^{Rey 6} of them that dwell on
the earth?" This their persecutors had not
^{been punished} ~~been judged~~ and again we read of the
books being opened & the dead ^{Rev 20} judged out of

Now the 2^d wh were written in the books ac-¹²
-cording to their works — In then p^{er}pe-
to wh obviously many more c^d be add^d
then is no mention whatever, no allusion
that ^{the sufferings of} the present life are a judgm: for sin:
all pen: seems ^{rep^{roved}} referred to the future
world. — ¶

But our Sav- expressly sett^{le} the point,
as far (that is) as we are considering it, by
declaring it to be highly erroneous to sup-
-pose that the greater sufferings happen
to greater sinners — "for when told of the
murder of some Galileans by Pilate he
said in answer, Suppose ye that these Ga-^{Luke 13}
-lileans were sinners above all the Gal:
because they suffered such things? I tell
you, Nay: — but except ye repent, ye shall
all likewise perish. Or those eighteen upon
whom the tower in Siloam fell & slew

+ To these passages I will only add one from
 this morning's 2nd lesson - "If any man ^{John 12} hear
 my words & believe not (says X^t) I judge
 him not; for I came not to judge the world
 but to save the world - he that rejecteth
 me, & receiveth not my words, hath one that
 judgeth him: the word that I have spoken, the
 same shall judge him in the last day." ^{John 12} ~~There~~
 is a manifest distinction betw^x the first
 coming wh^o was one of salvation, & his second wh^o
 will be one of judgment - I am then in now for correction
 & will be then for punishment.

them, think ye that they were sinners ¹³
 above all men that dwell in Jerusalem? I
 tell you, Nay: but except ye repent, ye
 shall all likewise perish." And on an-
 other occasion when his disciple asks
 him concern^g a blind man, "Master, ^{John 9} ~~has~~
 sinned, this man or his parents, that he was
 born blind? - Jesus answered, Neither
 hath this man sinned nor his parents: but
 that the works of God sh^d be made manifest
 in him" - And he implies the same thing
 in his denunciation of w^oret^h ag^t Capernaum
 wh^o he affirms had sinned ag^t greater lt^{ty}
 & opportunities ^{that} than Sodom - yet Sodom
 was destroyed by fire, ^{plagues} Capernaum was
 not - the greater guilt then was not in
 this world visited ^{so} ~~most~~ ^{heavily}. -
 The belief then that God is accustomed

as an usual thing to ^{visit sin} pass with judgements & hence that ^{the} greatest ^{sufferers are the} sinners are a sign of divine visitation. ^{It} The individual afflicted, is very erroneous. It is inconsistent with the general plan of God's ^{present} government here, and is condemned in express terms by our blessed Lord. —

I must not however forget to ^{explain} ~~notice~~ what ^{was noticed before} ~~seems to~~ ^{as seen to pass} ~~afford~~ a ~~hazy~~ sanction for the belief in judgements, viz. the narrations in Scri of the flood, the destruction of Sodom & Gomorrah and others of a similar nature; and then especially in the history of the Israelites, such as the afflictions heaped upon David for his offence in the matter of Uriah, wh occupied our attention in a late discourse. —

Now, that these events were judgments in the ¹⁵
strictest sense of the word, i.e., ^{extraordinary} punishments
for actual offences, has seems unquestion-
-able — But the point to be considered
is, not whether there were judgments in those
days, but whether there are now — we
know there were miracles then, but we
do not therefore contend there are mira-
cles at the present day. — The world
then was differently circumstanced —
there was little or no written revelation.
The purposes of God, the plan of salvation
thru' It, the proper uses of affliction, &
the nature of our state after death, were
dimly and obscurely understood. Men
were led on in holiness by It more than
by faith — by visible displays of God's
holiness & power, ^{more} than ~~then~~ by the testimony

* If they obeyed him, they were blessed with temporal prosperity - if they were rebelling, they were punished with loss & suffering. -

& prospect of a future judgment. - This was especially the case with the Israelites. God was their temporal King, & punished them for their offences & rewarded them for their good conduct in this life. - Their history is a history of miracles - and it would have been as astonishing to them if ^{he} ~~he~~ ^{God} went on in the natural course they do now, as it would be to us, if ~~they~~ ^{God} were visibly to interfere. - They would have thought it as strange to be ~~governed~~ ^{governed} without miracles & judgments, as ~~we should have~~ ^{we should have} found to witness them. - We cannot then argue that because ~~there~~ ^{there} with them misfortune was as evidence of sin, therefore it is ~~so~~ among us - Our conduct is to be governed by the prospect of the future, while theirs was governed by knowing that good or evil would be the

immediate consequence of their dutiful '79
or disobedient actions. — Hear what Moses
promises the Israelites if obedient — "It
shall come to pass, if thou shalt hearken di-
-ligently unto ^{Dent 28} the voice of the Lord thy God,
to observe & to do all his commandments
wh I command thee this day, that the
Lord thy God will set thee high above all
nations of the earth —" here temporal prosper-
ity is proposed ^{for} the reward of obedience —
^{in the following passage} & temporal affliction as a judgm for sin-
-ful actions — "But it shall come to pass, if
thou wilt not hearken unto the voice of
the Lord thy God.... that all these curses
shall come upon thee & overtake thee: Cursed
shall thou be in the city, & cursed shall
thou be in the field. Cursed shall be thy
basket & thy store — i.e. ^{a cup in this world} as ~~the~~ ^{the} ~~magistrate~~ ^{magistrate}
was denounced upon them. — Now we shall

* our salvation is continued & accomplished
here by means of hope —

find St Paul's language to the Jews quite
different — as under a new dispensation
of things — he tells the Hebrews that if they
sinned wilfully after receiving the knowledge
of the truth, there remaineth a certain fearful
looking for of judgment & fiery indignation —
i.e. it was to be a future judg.^{hebr 10} — and
on the other hand, he exhorts them to patience
because their reward was yet to be — it was
but promised them^{here}, not actually given here.
It is to the same purpose ^{he} speaks to the
Romans — "you are saved by hope" he says;
but hope that is seen, is not hope — for what if
a man seeth, why doth he yet hope for?
But if we hope for that we see not, then
do we with patience wait for it —

In my present discourse I have in-
sisted principally on two things —
1st on a point wh^{ch} has ^{also} come before us

the two last Sundays - viz that ^{judgment is} the ^{pun:} ~~the~~ satisfaction for sin is not in this life, but in the next - I add & more especially, that ~~since~~ ^{since} ~~God does not judge as it seems~~ ^{God does not ^{equally} judge as it seems} ~~that ^{manifest} is reserved for a future~~ state as here, but hereafter, we ought not to call afflictions judgments -

That even now there are sometimes judgments I have not denied - & intend to ^{show} ~~discuss~~ more particularly next Sunday - but my purpose ^{is} ~~has~~ rather been practical edification, than curious speculation - I have wished to caution you against ^{the} uncharitableness - Whether ^{or not} God ^{now} ~~ever~~ inflicts calamity in wrath, certain it is that it is not ours ^{rashly} to decide upon it - certain it is that we have no right to conclude that particular individuals are in some way greater sinners than others, because they are greater sufferers

7. State of the heathen world an evidence of the need of a revelation (Jer

ii,19)

Sermon 69, no.106 Reference B.O.A., A.17.1 pp. 21.

No. 106

S 2 - state of the heathen world an evidence of the need of a revelation.-

St Clements S.M. Sept 18. 1825

Jer ii,19

Thine own wickedness shall correct thee, & thy backslidings shall reprove thee – know therefore & see, that it is an evil thing and bitter, that thou hast forsaken the Lord thy God, & that My fear is not in thee, saith the Lord God of hosts. –

Last Sunday we in some degree ...

McGrath ed. *John Henry Newman Sermons 1824-1843*. Vol. V. pp. 305.

No 106 --

S. 2 - state of the heathen world an evidence of the need
of a revelation. --

M Clements S. M. Sept 18. 1825

Ser ii, 19

Thine own wickedness shall correct thee, &
thy backslidings shall reprove thee - Know
therefore see, that it is an evil thing and
bitter, that thou hast forsaken the Lord thy
God, & that thy fear is not in thee, saith
the Lord God of hosts. —

Last Sunday we in some degree ex-
amined the question, why Providence had
not bestowed His best gift, a divine voca-
tion, ^{on} to the whole world. — In answer to which
we replied in the first place, that it would
be wonderful if we could give no reason at all,
for that there were many that in the present
system to us perfectly unaccountable. Again
that this procedure was altogether analogous
to His other dealings with us — ^{that some who have greater religious advantages than others} — ~~it not being~~
for the same inequality of ^{as} ~~some were more blessed~~ observations as re-
garded health, talents, dispositions, &c.

advantages & fortunes. - Still further, that²
no one had a st. or tittle to a rev: , so that
there ^{could} be no injustice in withholding
it from all, much less from some. - Lastly
that all will be judged accords to their ^{works} -
and if some have had less advantages than
others, they will have less required of them.
Then observations were urged on the supposition
that no reason ^{could be assigned for the} ~~for the partial preservation of the~~
greater part of the world being left without
a rev: - We then proceeded to inquire where
- other some reasons ^{might} not be discovered -
and ^{as it} ~~that~~ this probably the ^{of all} greatest reasons remain
unknown, (^{man} ~~the~~ being too weak to comprehend
them,) we found that this gradual revela-
tion of God's will enabled us to see a trace
of his ^{and foreknowledge} wisdom, ⁱⁿ any sudden word: so as not
have allowed us to do - again, that the
existence of heathen countries was under God's
grace a means of purifying & animating
the church &c.

as God left ^{some of} the Canaanites to ^{judge} prove the Is-
raelites & keep them obedient. Lastly, that
had God given the knowledge of his will to
the whole earth, we sh^d not have known
how weak a creature man is when left to
himself: & sh^d be apt to appropriate to our own
wisdom what in reality we owe to God. ---
This last point I stated my intention of
examining more attentively to day - &
with that view I have taken a text wh^{ch}
~~is in the first place~~ address by the prophet
to the rebellious Israelites, aptly exp^{os}es the
benefit resulting from God's ^{hav^g left some nations} ~~withholding the~~
knowledge of true rel.: ~~from~~ "Thine own wick-
edness (saith the Lord God of hosts) shall cor-
rect thee & thy backslid^g shall reprove
thee - Know thereof: & see, that it is an evil
th^g & bitter, that thou hast forsaken the
Lord thy God, & that my fear is not in thee.

My object then is as follows:— I have ⁴ ⁵
for some time been engaged in unfolding ^{just}
those views of relig: & morals wh revelation
gives us;— I now turn to the heathen
world to find what man ^{can} discover in the
then matters ^{by} ~~for~~ him:— This procedure will
effect two purposes— it will both show
^{how striking} ~~what~~ a difference there is betw a country
where God has revealed him: & an heathen
country— & ^{while display^{ing} this} it will ^{show} the need man has
of a revelation fr God.—

To be quite fair in my estimate of man's ^{its}
unaided powers, I shall consider the opi-
nions of the Greeks & Romans, who were con-
sidered by the most cultivated of all heathen
nations— and of them I shall almost con-
fine myself to the sentiments of their learned
men.— If then the most cultivated men of the
most cultivated heathen countries are found

to be grossly ignorant concerning their duty
to God & their neighbour, much ^{grosser} must
~~have been~~ ^{have been} ~~ignorance~~ ^{ignorance} of the nature
be ~~upon the~~ ^{upon the} ~~body~~ ^{body} of heathens to be
uneducated. — And

1st — as to their ideas of God. — ^{Now} Most of the
wise men of Greece & Rome, Philosophers &
disputers of this world as Seneca calls them,
denied the being of a God. — They not only
said in their heart but openly declared that
³⁵³ there was no God. — They had no idea of an
Almighty ~~being~~ ^{infinite}, eternal allknowing, ^{spiritual} being,
much less of a stern governor of the world
and a kind Father of man — They did not
even believe in a creator of the universe.
They thought the world was ever as it is now,
without beginning, having never been
made — or they thought it made by chance —
but they did not look for an intelligent
maker. — That is, while they never ^{have} ~~thought~~ ^{thought} ~~thought~~ ^{thought}

6
of fancying a house or a ship ^{existing} without a
maker, they ^{could} imagine that this wonder-
ful ^{contrivances of nature.} ~~apart~~ ^{the} ~~living beings~~ ^{sun & stars,}
the elements, and living beings ^{of the earth} to be without
one. — 2. Hence they held them- accountab-
le to no one; and tho' they ^{could not but} ~~acknowledged~~ ^{the observation of} certain
virtues ~~were a duty~~ ^{to be right & praise-worthy}, they did not look for-
ward to any future judgm^t: when the
wicked sh^d be punished for their offences.
~~But~~ not wish to say any th^g with an air
of triumph, as if ^{we} proud of our ^{own} superior th^g.
The tendency of these observations is in ~~quite~~
a contrary direction; for, as ~~we~~ ^{people} ~~can~~ men
never lived than those of whom we are speak^{ing},
we may well reflect what ~~it~~ ^{we have} ~~be~~ ^{our} ideas
on rel: subjects, had we been left to ours:-
3. Their ^{sentiments respecting} ~~ideas~~ of a future life were quite
as dark as those concern^g God — Many of

conceived them to form a ^{choice} society among
themselves, more ^{select} ~~choice~~ indeed, but in other
aspects similar to their society on earth.
And these conceptions, I repeat, were the highest
to which they could attain - the greater part of their
wise men did not look forward to a future
state of any kind.

4. Now let us examine their sentiments concern-
ing morals. - Here ~~it must~~ ^{it may} be admitted
many of their sayings were excellent - for the
~~remains~~ ^{fragments} of the moral law still remain
engraved on the heart, even since the fall.
We find many wise, many exalted, many
beautiful ~~sentiments~~ ^{maxims} in their writings -
St Paul quotes one of them - "Evil com-
munications ^{1 Cor 15} corrupt good manners."
While their moral code was very defective,
in some points very erroneous. - ^{Especially} ~~the~~
in two particulars of ~~the~~ very first in -

portance - ~~they had~~ ^{as regard} ~~no idea~~ of humility,⁹
and ~~none~~ of purity. — Meekness, humbleness,
of mind, preference of others to oneself, forbear-
ance, forgiveness of injuries, for ~~all~~ these virtues
they had scarcely a name — They ~~did not~~ ^{seem to have}
~~had no feeling~~ of the evil of sin, nor did they
acknowledge themselves to be sinners. — I must
go on to mention actual vices & crimes wh
they did not ~~acknowledge~~ ^{recognize as} to be such; — and
it must ^{still} be borne in mind that I am speaking
of their wisest & best men of the heathen world,
not of the great body of uneducated persons.
But their ~~conceptions~~ ^{ideas of moral} ~~of~~ will best be un-
derstood by ~~laying~~ ^{present} displaying some of
the pictures they drew of what they conceived
perfect virtue — for they debased themselves in
fancying and describing a perfect character.
“The man of great mind”, says one of their

*he speaks his mind freely, and fearing no man - he speaks the truth, except to common people, for such he contemns.

ablest writers on morals, "the man of ¹⁰
great mind ^{superiority} ~~must~~ possess every virtue, for
greatness of mind implies every excellence.
Now ^{such an one} ~~the man of great mind~~ ^{with} ~~with~~ ^{war}
+ propriety looks down upon others, for he is
superior to them. ² he is ashamed to receive a
favor, for to receive is a sign of inferiority.
And if he receives one, he makes an abund-
ant ^{proof} that he may not be indebted or obliged
to any man - he is condescending to them below
him, but lofty minded & high spirited to
those of consequence - he cannot bear to be
dependent on another, for that is a slavish th
dependence. ³ he receives injuries no benefits -
such are some of the properties, ^{a celebrated} ^{wh} ^{renowned}
another moralist mixes up with his cha-
racter of a perfectly good & great man.

Others again describe the virtuous man
as one of unshaken resolution, consistent,

* How different such a character from those of
our fathers, the much whiter faces - But

uniform, unchangeable - about the smiles
augmented by his joy, sorrow or joy
a frown of fortune, and possessing in his
own soul all that can make him happy.
He is, they say, sufficient for himself - he is
dependent on none - he wants the aid of
neither God nor man - for he may rely
all & pride himself in his own excellence.
Nothing can shake or disturb his happi-
ness - though the world should come to pieces
in the ~~blaze~~ were not in heaven, he would be
one & the same.

Others went further than this in their im-
punity - it is ~~not~~ ^{popularly} ~~the~~ even to say, but
they fancied their own souls to be God.
An ~~Almighty~~ God, I have already said, few
admitted - but they acknowledge one kind
of divinity, and that was their own virtue,
Justice and Temperance, and meditation ^{the}

said, elevated the soul - abstinence from
certain meats & drinks, solitude, & silence cleared
and purified the mind and ~~reduced~~^{leged} it to
subjection to the body - ~~these~~^{they} declared
were god, ~~they said~~, and objects of veneration
& worship. —

Let these examples suffice to impreg upon
us the ^{mean} truth of the Ap's declaration - "the
world by wisdom knew not God -"

5 We may proceed to mention ^{lastly} ~~this~~ ^{his} ~~ideas~~ ^{to} ~~feelings towards man-kind in general.~~ —
with, May regard

feeling towards mankind in general. —
The narrow uncharitable spirit ^{with} ^{they regarded} ^{as} actual?
mankind in general & why ^{alluded} to. — They
them has already been ~~mentioned~~ ^{alluded} to. —

The narrow uncharitable
marking in general & wh
them has already been ~~made~~ alluded to. They
looked on the bulk of mankind as little
better than ~~irrational~~ ^{without soul.} animals. —

Half of the human race ~~was~~ from their
build they
~~was~~ accounted almost incapable of any
thing good or great. - ~~Children they looked~~
~~upon with~~ ~~infants they hardly~~
considered human beings and it is

13
They formed no plans of general instruction
to civilize, cultivate & enlighten the minds
of the lower classes was far from their
thought — far from imparting knowledge, it was
their rule to preserve their supposed discoveries
in rel. & morals as profound secrets
wh few were to know: — nay their public
doctrines wh they professed to the world, were
not unfrequently quite contrary to those
wh they kept so mysteriously concealed
from general view.

It will be observed that in the course of
these brief remarks on the opinions of the
Heathen wise men, I have confined myself
to the consideration of their knowledge
they professed — ^{what was their} ~~their~~ practical virtue, and
~~on the other hand~~ ^{+ what their} ~~their~~ actual peace of
mind ~~they~~ has not formed the subject
of inquiry: — It generally happens that

But if their ^{own} knowledge was so little, their ^{practical} ~~happiness~~ ¹⁴ depends on doing ~~our~~ duty,
- ~~but~~ ^{that} what was it was still ^{off} ~~than~~ - and ^{the}
and ~~most~~ ^{even} ~~men~~ ^{of the best} ~~know more~~ ^{often} ~~than~~ ^{that}
their general confession ^{was} in the words
often sp. - "That wh I do, I allow not: for
what I w^d, that do I not - but what I ^{Rom 7} ~~do~~ ^{abhor}
hate, that do I - the good that I w^d it
I do not - but the evil wh I w^d not, that I
do."

Nor can we conceive that a state of doubt in
a gloom, ^{such as, ~~ignorance~~ ⁱⁿ ~~darkness~~ ^{is}}, ~~is~~ ^{is} ~~be~~ ^{be} other -
- ^{win} ~~than~~ ^{most} ~~disturb~~ ^{to} all serious
thinkers. - ^{They knew not what they were, why}
they existed, to whom they belonged, and
whether they were going - & after all their
speculations, ^{of nature, providence & virtue} were often driven to confess
that the utmost man ~~could~~ ^{could} know, was the
knowledge that he knew not. - It is much
easier, says one of them, ^{Cic. apud Socratici} to detect error,
than to discover truth - And the wisest
^{& most rel.} of them all declares "we must ^{wait} till we learn

* These sages of antiquity were like Babel's priests who
 cried aloud, & cut themselves with knives & lancets
 yet did bring down no fire from heaven - till at
 length a greater than Elijah appeared & said unto all the
 people: "Come near unto me," and repaired the altar of the
 Lord, that was broken down & left to rot & decay.
 We must not forget that the ^{heathen} ^{idolatry} of the
 heathen was the consequence of sin - ^{the} ^{idolatry} ^{of} ^{the} ^{heathen}
 not of him. Seek the Lord in humility &
 prayer, & ^{he} ^{will} ^{not} ^{find} ^{him} - ^{his} ^{mistake}
 of the heathen ^{was} ^{not} ^{ultimately} ^{for}
 their dislike of the truth

for an ^{instructor} ^{who} ^{cares} ^{for} ^{us} ^{and} ^{has}
 a wonderful concern for our interests, in that
 manner we are to conduct ours: with regard
 to God & man. But the ^{very} ^{idea} ^{of} ^a ^{revelation}
 was not the wish of one man alone - it
 was a general feeling among all classes of
 men - as is abundantly proved by the ex-
 -gerate at which they caught at the promises
 of those who pretended to be sent to them for
 superior beings.

Thus has the darkness of the heathen
 world been of great service to himself -
 displaying ^{perfectly} ^{when} ^{left} ^{to} ^{himself} ^{by} ^{one}
 and his earnest wishes & continual hope
 that such an instructor would at length arrive
^{that} ^{thing} ^{is} ^{wicked} [&] ^{backslid} ^{from} ^{his} ^{good} ^{end}
^{and} ^{has} ^{shown} ^{how} ^{evil}
 a ^{thing} ^{it} ^{is} [&] ^{better} ^{to} ^{frustrate} ^{the} ^{Lord} ^{than}
 God and ^{to} ^{trust} ^{his} ^{fear}.

While the heathen we have been speaking of
 wandered in darkness, they were enjoying the
 light of God's presence - they knew His will
 and their duty to him. Now while we, ^{the}
~~descendants of those heathen~~ ^{the} ~~were~~ ^{are} ~~bliss with~~
 revelation, they are ignorant of it.

The subject we have been considering will
 supply us with several reflections.

1. ^{the text is} ~~Let us remember that~~ ^{advised by the prophet to rebelious Israel} ~~that~~ ^{the} state of
 the Jews - their desolate and dark ~~state~~ ^{condition}
 is mysterious indeed - yet it is most
 instructive - they are standing monuments
 of the power of God's wrath - of his truth-
 of the certainty of his declarations - they
 fulfil prophecy - thousands of years back
 it was predicted, that if Israel disobeyed
 they should be cast off; now they did disobey
 and we are witnesses to the consequences
 of their disobedience. - Behold what awful
^{it is} ~~that~~ ^{it is} ~~advised~~ to depart from God -

2. Again, the view we have been taking
 of the heathen world, leads us to admire
^{and that of the people} ~~the beauty of~~ ^{was} ~~revelation~~ ^{was} ~~made~~ ^{was}
 made in a time of spiritual darkness -
 not Gentiles alone but even Jews were in
 that age ignorant of true rel. - To them

then was the office of enlightening the world? conferred? on the great & powerful? on the learned or noble? — no, on poor obscure fishermen of Galilee — ^{most of them} ~~for the most part~~ without education or powers of mind — ~~This was done that God might show~~ ^{1 Cor 1} ~~to be but~~ ^{to be but} ~~folly the wisdom of this world.~~ [^{to most part} ~~had chosen~~ ^{apparently} the foolish ~~men~~ ^{men} of the world to confound the wise — the weak to confound the strong — the base & despised to bring to nought that were. —] hence ^{then} an overpowering evidence for the divine origin of the Gospel. Behold the weak: foolishness: & uncertainty as to rel: of the win men we have been speaking — & then on the contrary view the ~~celebrated~~ ^{celebrated} the distinct: the fulness of knowledge, the assurance, the boldness wh the lowly ^{ap} ~~followers~~ of X display — Observe the heavenly beauty of their moral pu-

cepts, the divine purity of their doctrines,¹⁰
the depth of their declarations, the light they
throw upon the subject of providence, the
harmony & perfection of their ~~whole~~^{whole} system.
What must we say but that God ^{As last says}
The treasure ^{2 Cor 4} was poured into earthen vessels,
that the excellency of the power mt. be of
God not of them: — Nay, as they acknow;
were not of them: sufficient ^{2 Cor 3} to think any
th³ as of them: — but their sufficiency was
of God. — Had the gospel been revealed
to all men fr the time of Adam, we sh^d
have been without this convinc^g ar-
gument for its ^{superiority} ~~excellence~~ to every human
discovery. —

3 Still further, let us reflect what an in-
estimable treasure is conferred upon us
in the Birth — Great indeed is our respon-
sibility; and if the Jews were cut off

from the church when we were proffered '9
in, well may be feared a like disobe-
dience on our part ~~and~~ ^{occasion} ~~cause~~ a like re-
jection. — To us is committed more than
was to them — the fullest knowledge of
God, even the doctrine of His Son Jcs: Xp: —
~~How~~ ^{How} ~~could~~ ^{live} we ~~be saved~~ without the
evangel word? — It is a fountain of
life light & knowledge, consolation and
peace — It tells us what ^{as} we have seen,
the wisest of men ^{were} unable to declare viz
that we have immortal souls, that ^{live} ~~they~~
must all hereafter come to judgment, and
that a Sav: has come to shield us from the
terrors of that awful ^{glorious} ~~assembly~~, to ^{redeem} ~~cleanse~~
us from the guilt of sin and cleanse us from
its power. — It directs us in the path of
life — it has ^{sansioned & confirmed} ~~confirmed~~ the duty of prayer
and added the promise that God will hear

it - and it has ^{discovered to us the excellence} ~~marked out for us~~ ^{of holiness} ~~grace~~ which otherwise we should not have perceived. It is the only guide of youth - & the only solace of old age - ^{thus it alone can} ~~enable us to look~~ ^{enable us to look} ~~work to be done~~ beyond the grave, & spirit this preparatory scene of life with composure and joy.

4 lastly, we must remember that a duty lies upon us, not only ours: to profit by this blessed gift of God, but also to impart it to others. - Last Sunday I spoke of the consolation the Christian had in looking to a day of universal knowledge - now let me speak of his duty to promote its appearance. - Truly have we received this blessing, let us ^{as} ~~freely~~ give it. - Let us not suppose ignorance & vice are monsters of past times, ^{also} they are now thriving in the greater part of the world - let us beware of receding to the prevalence of error, only as an impious objection to the goodness of ^{not far from} ~~providence~~ ^{to extend to} ~~our~~ ^{our} ~~own~~ ^{own} ~~it~~ ^{it}.

21 Are there many heathen nations? Then why
are we idle? it is a call on us to exert ours-
elves in their conversions - while we remain reason-
ably objecting ~~as a fact~~ ^{as a fact} ~~we actually see~~, we
~~that they are not converted~~ ^{that they are not converted} ~~but~~ ^{owing} to our inactivity.
not be alleviating the evil - And now when
so many opportunities are afforded us of sub-
scribing even the widow's mite, to the
cause of missions, I know not how num-
bers can be excused, who with the means
in their ~~power~~ ^{power}, contribute nothing. Societies
are in existence, ^{venerable &} some of long standing
and in active operation & with good hopes
for the future, and they solicit the assist-
ance of our alms. - May they not solicit
in vain - ~~but~~ may all, who have not
turned their backs to the subject, be led
to it at least now - and learn to ~~forget~~ ^{forget}
~~forget~~ ^{forget} ~~in hope~~ ^{in hope} for the coming of that day,
when all nations shall ~~be brought by the~~ ^{be brought by the} ~~power~~ ^{power} of
bitterness of departing from their God, and ^{shall} ~~may~~
flow together with one accord to the moun-
tain of the Lord's house.

8. On the principles common to all revelation (Hebr: xi,6)

S.3. on the principles common to all revelation

Sermon 70, no. 108 Reference B. O. A., A.17.1, pp.21

St Clement's S.M. Sept 25. 1825

Hebr: xi,6

Without faith it is impossible to please Him - for he that cometh to God, must believe that He is, and that He is a rewarder of them that diligently seek Him. -

Before proceeding, to consider the doctrines common
to all revelation,

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No 108. —

S. 3. on the principles common to all revelation.

St Clements. S. M. Sept 25. 1825

Hebr. xi, 6

Without faith it is impossible to please him - for he that cometh to God, must believe that He is, and that He is a rewarder of them that diligently seek Him. -

Before proceeding, to ~~as I intended this~~
~~morning~~, to consider the doctrines common to all revelation, it was necessary to make some remarks, as was done last Sunday, on the state of ~~that~~ ^{many} world without revelation. - I am aware ^{those} ~~my~~ remarks were very inadequate to the subject, - and could give but a partial & faint idea of the misery of the heathen world. - They related but to one set of men and again merely to their knowledge not the actual practice of ~~them~~ - Yet I confined myself to the consideration of ^{men} ~~the~~ ^{knowledge} of the truth with that ~~the~~ ^{to} the consideration of the ^{best} ~~evil~~ ^{men} ~~men~~ and the heathen, ~~but~~ because if I had descended

to their practice or to the state of ^{their} ~~the~~ ^{community} ~~the~~ ²
~~of the~~ ^{greater} uneducated part of the commun-
-ty, I must ^{have} pained at once you & my
own feelings by the mention of atrocities
wh. had better not be mentioned - ^{while} ~~and~~
I considered that by describing them at
the best advantage, ~~if I had~~ ^{I must} had you to re-
-flect that if even this ^{it} that was in
them was dark knep, how great must be
the darkness of the whole body. -

Let it suffice then to have said that ^{most of} their
wisest men denied the existence of a Creator
and preserver God, of providence, of their
own ^{accountability} responsibility; - that they were igno-
-rant of some of the first principles of mo-
-rals, that they thought pride a part of
exalted virtue, and had little or no idea
of the duty of love towards all men. ^{Such} ~~that~~
^{deficiencies} deficiencies are found in the religion of
unaided man - and now we proceed to
consider the principles of the rel. of God.

first one revelation (as that to Adam) then
a second (as that to Noah) a third to Abra-
ham & the patriarchs, another to the Jews
and the Israelites, and so on for time to time
till the revel. of the gospel.

having taken a view of the darkness of
the world without him, we are going
to describe the nature of that Lt who has
been provided ^{by him} upon it — slowly indeed, gra-
dually and at intervals, but still from
the beginning, shines more & more until
the perfect day. — And as, though there
may be degrees of Lt and one hour may
be better than another, yet Lt is in its
nature the same and quite distinct
fr darkness; — or, the the revelations of
God differ in ^{1 Cor 15} glory, the the Jewish is
clearer than the patriarchal, and the
Christian than the Jewish, yet revelation is
in its very nature different from the re-
ligion of the corrupt world, and has
principles ~~peculiar~~ ^{peculiar} to its: at all periods
of its history. — ^{Must be} ~~Must be~~ ^{Christian} we are bound to the
patriarchs & the Israelites by a common
rel: by one and the same spiritual and
holy creed; the distinction ^{distinction} ~~difference~~ being, not so

*Some kind of faith ~~indeed~~ is required in all rel: - for even false rel: profess to disclose things wh. except on their authority we do not know. - But true religion, i.e. revealed, is distinguished 1st by the nature of the doctrines wh. faith is to receive, and in the dispositions of mind wh. faith is to find. Let us speak of each in turn. And 1st of the doctrines

much that the revelation made to us differs fr. that made to them, as that ours is ^{conflict} more than theirs - that they had the outline, and we have the sketch filled up - they (as it were) the skeleton, and we the whole body - they a dim & distant view of the scheme of restoration, and we a comparatively near and intimate view. - I proceed then this morn^g to state what ~~these~~ ^{our} grand and general principles of all divine rel: are, wh. unite us in faith with the saints of the S. T. and separate us with them from the multitude of those to whom God has not revealed himself. -

i.e. the object of faith, common to all revelation. He that cometh to God, says the text, must believe that He is, and that He is a rewarder of them that diligently seek Him -

The first doctrine then wh. ~~from~~ ^{is} ~~disclosed~~ ^{disclosed} is that the existence of one and only one

God. He that cometh to God, must believe⁵
 that there. — Hence to whatever part of
 Scri we look, we find the Unity of God a
 conspicuous doctrine. — The Patriarchs we
 read were continually visited and led
 by Him, as the One supreme and Holy
~~Creator~~^{Creator} of the world. — They entered into
 covenant with Him, they conversed with Him,
 and traced His world, not as one out of
 a number of divinities, but as the sole and
 universal God. — The Jews indeed, as we shall
 afterwards find, were separated from the na-
 tions in a great measure for the purpose of bearing
 evidence to His fundamental ^{truth} in every generation.
 God has been ^{represented} as the Preserver of all things,
 the center of the whole system, not only the originator and the life of all
 things. — His providence is another distinguishing
 doctrine of revel. — The heathen have by acknow-
 ledged this. — There are indeed sometimes in

And 1st of the doctrines

their writings fine sentiments about the ⁶
watchful care of their divinities over them.
still as a practical principle it was little
felt. - They did not recognize a providence
so universal and minute as to extend to
the very number of the hairs of the head, &
the very falling of a sparrow. - Many of
them that a kind of fate, or fixed necessity
to bring about every event. - & with their de-
-ities were so little able to interrupt, ^{as to be} ~~that~~
they themselves were ^{under} its influence. - ^{Revela-} ~~Never~~
^{tion on the contrary tells us how} ~~they did not~~ ^{was} ~~was~~ ^{how} God works,
in and by every thing, wisely, judiciously,
and well. -

3. Again, the moral government of God is also
peculiar to ^{Revel:} ~~us~~ alone makes God the
witness of our all actions & that, the oppressor
of virtue & holiness, the zealous avenger of un-
-godliness. - ^{This} Revelation alone have we disclosed

* the first speech of God to man signifies death to be the award of disobedience - in the day that thou eatest of the fruit, thou shalt surely die. The same ^{essence} attribute of a Moral Governor are continued in the successive revelations to Noah, to Abraham, to Moses, and the Prophets, and above all in that of the gospel.

to us a moral system, a code of laws sanctioned by rewards & pun^{ishment}, and founded on the authority of an almighty Lawgiver - ^{placed} ~~in the center~~ ^{of the} ~~it~~ but ~~substantially~~ ^{to} ~~conjecture~~ ^{conjecture} about virtue & religious worship - and where it has ~~been~~ ^{been} ~~it~~ ^{it} has ~~been~~ ^{been} ~~apparently~~ ^{apparently} by chance, ^{it has} ~~been~~ ^{been} ~~in~~ ⁱⁿ ~~invitation~~ ^{invitation} ~~and~~ ^{and} as if uncertain, and not unfrequently mixed with what is really ^{at} ~~good~~ ^{good} with much error.

4. Lastly it is thus too: that we have our conceptions of the attributes (as they are called) of God - that He is all-powerful, all-knowing, all-wise, good, merciful, true, just and holy, is ~~known~~ ^{the substance of all well} ~~known~~ ^{known} ~~by the~~ ^{by the} ~~revelation~~ ^{revelation} ~~of Adam~~ ^{of Adam} ~~and~~ ^{and} ~~doctrines~~ ^{doctrines} ~~above~~ ^{above} ~~the~~ ^{the} ~~reach~~ ^{reach} ~~of our natural faculties~~ ^{of our natural faculties} to discern them, now that they are pointed out to us - and perhaps some individual in the heathen world may occasionally have hinted at some of them - yet as a whole, and as a system of doctrine

filled with violence the men, - and behold⁹
he will destroy them with the earth. - The
same idea of the guilt of man was still more
directly expressed in the institution of sa-
crifices wh^{ich} ~~was~~ ^{is generally} ~~not~~ ^{not} to have been
of divine appointment. - Even in the beginning
Abel had but of the firstlings of the flock
as an offering to the Lord - and ~~Abel~~ ^{after the flood} on
the second birth of the world, Noah builded
an altar unto the Lord ^{and he} offered burnt offerings
thereupon - and, later than this, but still
before the ~~corruption~~ ^{promulgation} of the Law, ^{the fathers} Job were
ordered to offer a burnt sacrifice to propitiate
the Lord. - But what did this constant ne-
cessity of sacrifice imply, but that God
could not be approached ^{some mediation} without some me-
thod of propitiation? and why this ne-
cessity except that God was angry with
man? - Thus sacrifice was from the beginning
a standing evidence that there was some

unappeared quarrel, some debt unliquidated¹⁰
between God & man. — After these remarks
on the revelation before Moses, ~~I need~~ ^{it is} hardly
~~needed~~ ^{necessary} to show that the same doctrine of
human degradation is conveyed in the
Hebrew text: — That revelation confirmed
and multiplied the use of sacrifice — and
~~ordained it~~ ^{sanctioned it} to serve even as an atonement
for sin — It enjoined the use of water to pu-
rify, ^{an application: further} ~~and~~ still ³ emphasized the same idea of
guilt and sin. — And in express terms
by the voice of Moses recorded the history
as we now have it of the fall of Adam &
his consequent punishment. — Shall we
look into the later history of the Israelites?
David, Solomon, Isaiah, Jeremiah, and o-
ther prophets enlarge & enforce the origi-
nal doctrine — Their unanimous testimony
is, God ^{had} made man upright — ^{Eccles. 7} but they ^{had} ~~have~~
have set out many invocations — The fall, ^{then}

and consequent degradation of man is
a doctrine found in every ~~one~~^{stage} of re-
-cation. —

6. — Last of all, we may mention the doctrine
of a restoration and recovery as running
thru the whole series of God's revelations to
us. — This doctrine, whilst still more fa-
-cibly impresses upon the mind ^{as doctrine} ~~that~~ of
the fall, is also the very object for wh
that ^{present} ~~fact~~ is so insisted upon. — The doc-
-trine of a Mtly Deliverer, implies the ex-
-istence of some evil from wh he is to
deliver, — and at the same time accounts
for the continual mention of that evil, —
for ^{since} there w^d be not motion to look for-
-ward to his com^g, except that of feeling
and being ~~burdened under~~ the evil. —
This then is what is meant by it being
the great object of all the revelations — last

that they all knew & by name & office ¹²
as to we do - but ^{a victory over sin & Satan} that a recovery, a
new creation of the moral world, was the
theme of prophets & inspired saints from the
time of the fall - and tho the old fathers
being ~~seen~~ ^{scarcely} ~~but~~ ^{may be} ~~as far off~~, the ~~fact~~ ^{fact} of rebuilding
amid the ruins, & discerned not the great
restorer who was there employed, yet
assuredly their eye was upon the same
object and was surveying the same work
~~that we do~~ ^{that we do}, now, who are ^{favoured} ~~given~~ ^{to} a
^{fuller} knowledge of the work its: and of Him
by whom it was accomplished. - They
saw but a little cloud ^{as} ^{vid 1 Kings 18} like a man's
hand - but it was assuredly the same
cloud wh at last extended over all
the earth & with its purg^e waters has
washed away the stains of human
guilt. - This doctrine of some future

It was in the revelation made to Jacob -
 "the scepter, he says on his death bed, shall
 not depart from Judah, ^{Gen: 49} nor a law giver from
 his feet, until he that is sent ~~shall~~ come,
 and unto him shall the gathering of the people
 be -

+ J. Balaam - "I shall see him," says that
 wicked & miserable man, "but not now -
 I shall behold him, but not nigh - then
 shall come a star out of Jacob, & a scepter
 shall go out of Israel."

Deliverance was given the very hour ¹³
 that God condemned Adam - and ever
 the whole of this revelation ^{was made to him}
 "I will put enmity ^(said God to Satan) between thee & the woman,
 & betw thy seed & her seed - it shall bruise
 thy head & thou shalt bruise his heel."
^{former part of} the revelation made ^{made by God} to Abraham
 "in thy seed shall all the nations of the
 earth be blessed" - "And in that made
 to Job - "I know," says that discor-
 -date sufferer, "I know that my Redeemer
 liveth" and that he shall stand at the
 latter day upon the earth" - To Moses
 "The Lord thy God ^{says he} will rise up unto
 thee [& Israel] a Prophet ^{Deut: 18} from the midst of
 thee, of thy brethren, like unto me - unto
 him shall ye hearken" - And to the
 Israelites made ^{as} fully by a succession
 of prophets from the time of Samuel
 to Malachi, ^{according to} whose declarations ^{he the}

promised deliverer ^{was} ~~the Father~~ ^{Ps 29} ~~on~~, the ¹⁴
 wonderful, ^{Is 9} the Counsellor, the ^{Is 63} Anointed
 of God, whose grasp ^{Is 57} for an everlasting,
 the Prince of peace, ~~the Restorer of the~~
^{Is 9} ~~breast~~, the ^{Is 57} Angel of the covenant, ^{Is 63} the Lord
^{Is 23 & 24} our Redeemer, the holy God. — This
 will be sufficient to create ~~by~~ ^{the} minds
 that the doctrine of a deliverance from
 sin is one found in every one of God's
 revelations — tho' the Person by whom
 it was to be effected, the means whereby
 the time when, & the consequences resulting,
 have been known at one time, more clearly
 than at another. —

Let us now recount the doctrines we
 have found common to all revelation,
 and distinguish it from every false ul:
 or doctrine of unaided man — 1st the being

of One Almighty God, Creator of the world¹⁵ - 16
and the Preserver of all that created. -
2 Then His providence, watchful care and
fatherly protection over all. - 3 Then His
moral government, i.e. His approbation
of virtue and hatred of sin - 4 Lastly
His glorious perfections, such as ~~the~~ infinite
wisdom, knowl. love, truth, and holiness.
- Then doctrines, I say, never were found
^{+ systematized} out by man for him: - whether ^{it is} ~~the~~ ^{affairs of this} ~~the~~ ^{world}
not enough in the world we see, to lead
the mind to them, were it quite unpurposed
space, is a different question - ^{but} in fact they
never did. - ~~To their observations I was~~
~~then I move~~ ~~added~~ ~~that~~ the doctrines just mentioned
~~were~~ ^{even} as far as conjecture by man, even
then were not applied to the men to whom
God has uniformly applied them, viz
to draw up men's minds into an uniformity
with them, but that doctrine and practice

was unconnected. — To these ^{doctrines} ~~doctrines~~ 16
we added the doctrine of the fall, and
last of all of a recovery from that fall,
as ^{being every} ~~also~~ ^{the doctrines} above ~~all other~~ relation to God's
being, providence, attributes, will, cha-
-racteristics of divine revelation.

So much then on the former ^{head} ~~branch~~
of our subject - viz. what doctrines have
been the objects of faith in every age —
this second head ~~of our~~ ^{which} we proposed
to consider, ^{viz} ~~the~~ the nature of that faith,
i.e. what ^{+ dispositions} ~~feelings~~ have been common
to saints in all ages, & last must be
reserved for another morning. —

Let us conclude by considering
1st the connexion ^{to day} ~~the~~ subject ~~establishes~~
between us and the saints of former days.
~~In substance~~ They and we ~~look upon~~

have religious views substantially the same.
The objects wh they beheld by faith, are those
wh we behold - do we acknowledge our God
and true God, the Maker & Father of all
things? so did they - do we know His word
to be pure & ab, His will to be the standard
of duty? so did they - ~~do we~~ ^{are we told of} our
fallen state and the entrance of sin into
the world by Adam? so were they - and
of a deliverance too from it, and the ul-
timate destruction of our spiritual ene-
my? they were told also. - Thus their
rel: ~~conversations~~ ^{discourses} not in substance differ
from ours - their meditations ^{their prayers} were the
same - and in heaven, we shall, thro
God's grace, sing one song together, wh
is at once the song of Moses the servant of
God, and the song of the Lamb, say? Great
and marvellous are thy works, Lord God

Almighty; just & true are Thy ways, Thou ¹⁸
King of Saints. Who shall not fear Thee,
O Lord, and glorify Thy name? for Thou
only art holy: for all nations shall
come and worship before Thee. —

2nd — let us observe the mercy of God
in making ~~the~~ his revelations begin ^{at 5 v. 6} with
the fall etc. — at the very beginning
of the darkness, he set up the ^{sure} words of pro-
phecy as a ^{vid 2 Pet. 1} light in the dark place — he
must have left the world for ages without
it, even tho. he purposed at length to
bestow it — but so he has not done —
he ^{at once} leavened the ~~dark~~ mass of human
weakness with ^{a penny of holy} ~~the~~ heaven — he scattered
the seeds of truth in ^{the} waste wilderness —
and that heaven has ^{already} worked ^{to the leavening} ~~into a great~~
^{of a great} part of the earth; — and those seeds have
already sprung up with the promise of

on whole foundation
* See how firm ~~the~~ ^{the} most perfect revelation
is - its root extending to the day of olden.

an abundant harvest. — See what 19
as evidence is here afforded for the truth
of the gospel. * observe how many ages before
it was foreseen, and gradually disclosed.
could any man have thus fore known
and thus ^{known} ~~known~~ it to pass? — If we attri-
bute every part of creation to one ^{author} ~~author~~
as being conducted on one uniform plan
must we not ^{also ascribe} ~~much as~~ ^{also ascribe} attribute
these successive and consistent revela-
tions to One & the same Being? — and
if the extent of the visible ~~creation~~ ^{world} ~~creation~~
the Creator be everywhere present,
does not the duration of these successive
revelations reach^d fr Adam to the present
time declare their author to be no man,
no being of an hour, but one who is the
same yesterday & today & for ever? —
3 Lastly, let us ask ours, do we personally

contend earnestly for this faith ^{which was} ~~once~~ ²⁰
^{old Jude} delivered unto the saints? — The doctrines
^{concerning} ~~about~~ God, and man's guilt, and
redemption, are the great lts of the
new heavens — they arose at the beginning
and have never set. — Do we make them
a lt. to our feet? ^{do we rejoice in this} ~~do we walk by them~~
^{eternal} day of rest: wh has known no ^{other}
^{are} ~~are~~ we careful that it may shine into
our hearts, and warm while it enlightens?
let it not be said that God has revealed
himself: and yet our souls are closed against
the revelation — that we are restrained
from pride or worldliness from coming by
faith to God — he has made a new heavens
& earth — but none but new hearts can
dwell therein — ~~none~~ ^{none} but ^{the} humble, repentant,
softened and spiritual souls can enter
into the ^{mean} of this revelation or vision

comfort from them. — If it is for us to look²
narrowly that we are such — and our pro-
fessions ^{of obedience} and (as it were) compensations for
neglect an^d ^{note} without ~~the~~ a holy
and renewed heart, fruitful in good
works, and resting on him only for
salvation, who was witnessed ^{vid act 10} of
by the prophets, and preached by the Ap:^{les}
unto all the earth. And now we are
invited to the ~~last~~ holiest revel: of God.
The revelation of himself in the sacrament
of the Lord's supper — let us ~~hear~~ ^{hear} ~~drop~~ ^{drop} hear
with humbl^e & ~~the~~ believ^r's hearts, and
we shall see mystry and great ~~th~~ th which
before we knew not of. Every time we
approach him thus, we may expect an
increase of our love & devotion — for ~~the~~ th
himself is waiting to take up his abode
within us, and to consecrate us as a
temple unto himself by the indwelling of
his H. S. — To whom

9. On the feelings produced in common by all revelation (Hebr.: xi,6)

S.4. - On the feelings produced in common by all revelation. (2) -

Sermon 72, no.110 Reference B.O.A., A.17.1. pp.20

No. 110

St Clements S.M. Oct 16 - 1825

Hebr.: xi,6

Without faith it is impossible to please Him - for he that cometh to God, must believe that He is and that He is a rewarder of them that diligently seek Him. -

Let us finish the subject to wh I invited yr attention,

McGrath ed. *John Henry Newman 1824-1843*. Vol. V. pp. 326.

No 110

S. 4. - On the feelings produced in common by
all revelation.

St Clements S. No. Oct 16. 1825

Letus finished the subject & at
revived yr attention, the next morning
I address you. — "The inquiry was, what
doctrines had God ^{then} revealed to his church
~~for the beginning & the every period of population~~
~~north of the successive revelations~~ — These
we found to be his own almighty power; free-
dom, holiness, truth and goodness — his
providence over all that created — and his
moral government, i.e. his ^{holiness} regarding our
sins & a suitable recompense to each. — As
expressed in the words of the text "that he is
the rewarder of them that diligently
seek him." — These doctrines distinguish the
rel. of God from the rel. of man — not that

They were not written, as if ^{it were} ~~there was not enough~~ in nature to lead ² men
and not have been known
to a knowledge of them even without direct
revelation - but that man did not in fact
deduce them from nature - he did not make
use of the means put in ~~at~~ his power, for
arriving at knowl. - No again are we to
suppose that there were not constant lea-
-ditions flying thro' the nations concerning
the ^{existence of} ~~unity and~~ the supreme maker & governor
of the world, of his greatness, wisdom
and knowl. & benevolence to man - ^{surely} there
certainly were, and ~~these~~ now illustrate
and confirm ^{the revealed doctrines as} ~~these truths~~ now they are
revealed to us from heaven. - ^{style} But this
certain, and ~~that~~ more is affirmed, that they
were but rumours - They were vague, un-
certain and defective - they never attained
the dignity & stability of doctrines - they
had no authority - they had no influence
upon practice - they were not cordially be-
lieved - and ~~no more~~ ^{no more} than this was
advanced - for we considered them as ar-
-ticles of faith, as requisites for coming into

3

God, and as parts of religious feelings. —
As such they are peculiar to revelation —
And still more peculiar are ^{the} two other doc-
~~trines now proposed~~ trines we considered, ^{viz} the fall of man and
the ^{promise} of a recovery — the 'concerning them
also traditions are found in the heathen
world. —

And then spoken of ^{the} doctrines, which have
been the objects or articles of ^{pure} rel: faith
^{that only} from the time of Adam, I proceed to con-
sider ^{which all revel: has imposed & produces} its ^{character} ^{its nature} i.e. ^{its} ^{its}
character and effects, and the state of
heart ^{from which it is} found: — ^{1st is of itself} ^{they are briefly}
^{and to understand it — for the text informs us that}
^{alludes to in the open words of the text,}
without ^{this} faith ^{which faith will prove to be} it is impossible to please
God. —

Now then will be this difference between
considering the doctrines taught by revel: &
the feelings produced by it — that the doc-
trines were not ^{all} the same in every age, one
period having a greater knowl: of God's coun-
sels than another; the feelings on the other

hence the H. in the well known ch. for the my
text is taken, points out the faith of all the
successors, for the time of Abel, and shows
that it was the very same disposition of mind
as that implied in Xian faith, as just the sub-
stance of that hoped for, being the evidence of
it is not seen -

7. of the gift of eternal life

hand to be producing in us, have ^{never had &} any increase in their number ^{but as} ~~even the same~~ - There is, disposition or
holy temper required of us, which it was not
^{in the} ~~the~~ of the patriarchs & Israelites to
~~claim to~~ - The description of faith we
proceed to give is not only ~~found in~~
every revelation, but is all that is found
in any - the same holy & renewed spirit which
is necessary for seeing God & heaven in one
age, is necessary in another - ~~that~~ ^{these} feelings
are but Jewish feelings heightened - and
heightened they certainly are - for this a
~~larger~~ ^{larger} range of feeling is not required of
us, ~~for~~ ^{for} stronger feeling is - for the ob-
ject and articles of our faith are more
constraining - and he knows but little of
the power of rel. who does not perceive
that the knowledge of the ^{mercy} of Xt and the
promises of the Spirit are more efficacious
in moulding it into holiness and humility
and love, than could be expected by the outlines
of gospel doctrine which the saints of old men

given allotted.

What then is that faith, without which in no age has it been possible to come to or to please God? — It is that humble, dependent, simple, pure, believing spirit, which looks only to him for protection, which rests and trusts in him, which is ready to receive and to treasure up whatever ^{he gives} ~~it receives~~ of him whether man or life, which stands prepared to do his will, and listens to the slightest whisper of his commands. The object of man's rel: in every age has been to trust in him: — The object of the rel: of God in every age has been to trust in the Lord forever, for with the Lord Jehovah ^{Is 26} is everlasting strength.

Let us proceed to give instances of this pure & holy spirit as found ^{among} the saints before & to come — for that it has been the temper of rel: since, and is required of us at the present day, I need not attempt to show. My instances then will be taken ^{entirely} from the old Test: —

1st Then this spirit of faith is ^{the} humble ^{lowly} ~~lowly~~ ^{& meek that}.

and dependent upon God. — ^{in the words of Solomon} It feels that he ⁶
is in heaven ^{Eccles 5} and we upon earth — It enters
into the force and mean^g of those doctrines of
the divine unity & greatness & purity, wh. we
lately spoke of — It does his hand in every e-
vent, and ~~rejoices~~ to recognize his footsteps
even in mysterious & calamitous ^{occurrences} events, his
way in the ^{Ps 77} sea and his path in the great wa-
ters. — In the wonders of nature it rejoices
to acknowledge ~~his operations~~ ^{his operations} — "My heavens," says
David, "declare the glory of God, and the firm-
ment sheweth his handywork." — It ~~feels~~ ^{feels} his
universal presence — "There is not a word in my
tongue," says ~~the~~ ^{the} same ~~sweet Psalmist~~ ^{sweet Psalmist} of Israel,
"but Lo, O Lord, Thou knowest it altogether...
^{Ps 139} Whither shall I go for Thy Spirit?" — In the
same ^{spirit of} humble faith Abraham calls him the Judge
of all the earth. — ^{Gen 18} a confession, simple as it
is, yet, I will say, peculiar to those who were
taught of God, and not found without the
boundaries of his church. — In connection with
these high views of God wd be ^{proportionate} sense

"Hence on the solemn offering for the building of the
 temple, he cries out - "But who am I," ^{chapter 19} and what
 is my people, that we should be able to offer so
 willingly after this sort? for all that come of
 Thee, & of Thine own have ^{been} given Thee in
 and solemn, at the dedication of the same tem-
 ple, in the midst of his solemn prayer, suddenly
 asks, & if overcome with amazement, "But will
 God ^{chapter 6} in very deed dwell with men on the earth?
 behold heaven & the heaven of heavens cannot
 contain Thee, how much less this house
 which I have built!" -

the blessing of man. - thus Abraham pro-
ceeds to call him: but dust & ashes in the
presence of God - and David after considering
the heavens, the work of his ^{finger} fingers, the moon
and the stars wh he hath ordained, cries out
What is man, that Thou art mindful of him?
and the son of man that Thou visitest him?⁷⁹

2. - Again, this principle of faith was
one of purity^{being}. - It was one that looked up
and loved itself - It felt the vain purpose
holiness of God; and while it ~~felt~~^{taught by some} struck
with shame and sorrow at ~~the~~^{its great} pollution
~~to purge and seek after a~~^{to purify and seek after a} ~~had a longing~~^{longing}
~~of the human heart~~^{for the human heart}, it ~~was about~~^{was} ~~about~~^{desiring}
to be transformed into His likeness. - This
feeling is particularly conspicuous in the book
of Romans, [from which indeed, as being especially
a doctrinal work, most of our instances of
the nature of primitive faith must be taken]
that my ways were directed to keep Thy Sta-
tutes! - 'O how I love Thy law' it is my con-
stitution all the day - That vain that bid Thy
law do I love. - Thy way is very pure - therefore

is the language of ancient as well as ⁹ christian
faith — [^{Ps 119} "My words were found", says Jeremiah,
and I did eat them, & My word was unto
me the joy & rejoicing of ^{mine} heart. —] Teach
me, O Lord, the way of Thy statutes, ^{Ps 119} and I shall
keep it unto the end. — Incline mine heart,
unto Thy testimonies — Draw me — ^{Cant 1} we will run
after Thee — Tell me, O Thou whom my soul
loveth, where Thou feedest — ^[Thy Rock] I saw Thou me
and I shall be turned, for Thou art ^{Ps 31} & Lord my
God. — O Lord God of Abraham, Isaac & of Jacob
our fathers, says David, ^{1 Chron 29} keep this for ever in the
imagination of the thought of the heart of Thy peo-
ple, & prepare ^{and give unto Solomon my son a perfect heart} their heart unto Thee. — O Lord
my God, says ^{that son in his turn} ~~Solomon~~, Thou hast made Thy
servant King instead of David my father; &
I am ^{1 Kings 3} ~~but~~ a little child — I know not how to go out
or come in ... give therefore Thy servant an under-
standing heart. —

This simple and docile spirit is particularly
conspicuous as regards the promises wh God
made them. — They did not know indeed their

that, give what he w^d, without bren they were poor
and with him rich, take what he would away.
Hence they were not impatient, or inquisition, or
discontented - they were satisfied to know in fact
they waited indeed for Ch. yet with meek submiss^{on}.
I know, O God, that Thy judgments are all - My soul
waits for the Lord, more than they that wait
for the morning - ... but Israel hope in Thy hand
for with him Lord know is mercy with them is
plentiful redemption. - vid. 2 p. 9

full mean^{ing} of their promises, for God did not reveal them¹⁰
fully - they were told that God was their
shield and their exceeding great reward -
but the full extent of their bonds, reaching
even to an eternal life this did they ^{not} know
nor. Hence then we see the disinterested & pure
simplicity of these patriarchs - they knew
little, but felt much - they prized the pro-
mises given them, not so much because
they understood them - felt their excellence,
as because God had given them - that
was enough to raise & glorify the promise -
it was for them - it was from their Lord, the
gracious Maker & Preserver - they left all
for these promises, wh. they had by under-
stood, because they knew that the least of God's
promises was worth more than ^{all} the world
without him. - This peculiarity of their
faith, in wh. alas, they put us, with our
larger knowledge, so much to shame, is be-
autifully described in the ^{story} of our text.

is taken — they knew God as the recorder["] of them that diligently seek him — that was sufficient, whatever the reward ~~not~~ turn out to be. — They died in faith, not having received the promises, but having seen them afar off, and being persuaded of them and having embraced them. —

4. — Again, ~~it is not to be said that~~ this faith was grateful also. — They felt, as all believers now must feel, that whatever ^{mercies were} given them was ^{far} ~~contingent~~ ^{merited} to their deserts — ~~that they~~ ^{for} had ~~deserved~~ ^{merited} wrath. In all their successes and comforts, they acknowledged ^{God's} hand, as the ^{real} ~~cause~~ ^{governing}. — "I am not worthy ^(sup. Jacob's) of the least of all the mercies and of all the truth, which thou hast showed unto thy servant — for with my staff I passed over this Jordan, and now I am become two bands." — ^(said Gen 48, 15, 16.) "God did send me before you, (say, Joseph to his brethren) to remove you a position from the earth and to save your lives by a great

deliverance: so ^{Gen 45. and Heb xii, 22} now it was not you that
 sent me hither, but God. Haste you up
 up to my father, and say unto him, Thus
 saith thy son Joseph, God hath made me
 lord of all Egypt, come down unto me, tarry
 not. ^{Ps 103} ~~Reck, rage, rage, I shall be as~~ ^{Ps 103}
 "Bless the Lord, O my soul," says David, "and
 forget not all His benefits:— who forgiveth all
 mine iniquities, who healeth all my diseases:—
 who crowneth thee with loving kindness & tender
 mercies."— Bear too the union of ^{Ps 103} ~~thanksgiving~~ ^{thanksgiving}
 and gratitude, in ^{Ps 103} ~~thanksgiving~~ ^{Ps 103} "O my God, I am
 ashamed & blush to lift up my face to Thee, my
 God; for our iniquities are increased over our
 head, & our trespass is grown up unto the heavens
 ... and now for a little space grace hath been
 showed for the Lord our God ... for we were bond-
 men, yet our God hath not forsaken us in our
 bondage but hath extended mercy unto us
 in the st. of the K. of Persia to give us a resur-
 rection ... and now, O our God, what shall we
 say after this? for we have forsaken Thy com-
 mandments."

And, on going out against Goliath, he says, "The Lord that delivered me out of the paw of the lion and of the paw of the bear, he will deliver me out of the hand of this Philistine."

5. ^{truly} ~~And further~~ this faith includes a meek trust, a humble dependence on God. — It looks up to him as a Saviour and Protector in all danger. He has God of heaven, who took me for my father's house," says, Abraham to his servant, "to send and tell his angel before thee — "I do," says Joseph unto his brethren; "and God will surely visit you & bring you out of this land, unto the land which he swore to Abraham, to Isaac, & to Jacob. Thy son," exclaims David, "wait thou only upon God, for my expectation is for him. — He only is my rock and my salvation — he is my defence. I shall not be moved — ... Trust in him at all times: ye people, pour out ye heart before him, God is a refuge for us." * "Lord, it is not with thee to help, whether with man, or with them that have no power," cried Asa in the valley of Sippethub. "help us, O Lord our God, for we rest on thee, and in Thy name we go against this multitude." — And Jehoshaphat on a similar hazard from enemies, "O Lord,

will Thou not judge them? for we have no
mt. agst this great company that cometh
agst us; neither know we what to do, but
our eyes are upon Thee." "Trust ye in the
Lord for ever," says the prophet, ^{as already quoted} yet not one
prophet, it is the concordant exhortation of
them all, 'trust ye in the Lord for ever, for
in the Lord Schoorah is our strength.'^{Ps 26}
And thus ~~his~~ faith led them all to debt
in God, to set Him always ^{Ps 16} before them, to
have a constant view to His honor and
glory, and to do all ~~his~~ with reference
to His will. — It deliberately took Him for
the soul's portion and only happiness, con-
tent for His sake to suffer affliction with
Sennacherib, Shadrach, and Daniel, or to have
 dangers with Joshua, Gideon, Barak,
and David. — It was ^{with them as with believers now} a ruling principle,
a kind of atmosphere in which they lived, ^{and} ^{new objects, new motives, new purposes,} ^{live}
it created ~~the~~ new world and system of
things, the old and sinful world being put ^{aside}

"Faith then has in every age of the church, from
 Abel to the present day, implied humility, a
 reverential fear of God, self abasement, poverty,
 teachableness, simple dependence, ^{on him} gratitude ^{to his},
 and meek ^{glorious} ~~love~~ in him. — Such are the feelings
 inspired and produced by all revelation.

[illegible][illegible]

or conjecture - we know that they are at
rest, that they have ceased from their
labours - and that is all we know.
Yet assuredly whether the gospel have ^{be}
~~yet~~ ^{already} been revealed to them, or whether
it be reserved till the time of their ^{body's}
resurrection ^{of their bodies} from the grave, ^{shall} sooner or
later the disclosure is to be made to them -
and we may conjecture the lovely joy,
^{2. bursting} the gratitude, the awe, ³ the transport
they ~~would~~ ^{would} feel when the scheme of
salvation thus set, His voluntary
sufferings, His mediatorial office, and
His Kingly power, were first revealed
to them. - They would recollect the sin
of sin, which oppressed them all their days,
and the anxieties which they perhaps felt
^{as to the mode in which} how a holy God could be reconciled with
His offending creatures. - They would recollect
the ^{vehement desire} ~~exquisite~~ and thirstings of spirit with

wh^{stupid} they looked forward to the promise
but distant deliverance, ^{a deliverance} for wh^{after} they
^{vid 1 Pet 1} had inquired and searched² diligently
they had ^{upon their compunction} found ~~themselves baffled in the search~~
and submitted ^{according} humbly to the will of him
who permitted them not to see the things
wh we see, and to hear the things wh we
hear. — How wd they ^{recognize it} ~~acknowledge~~ a
Sav: suited to their wants and necessities
one, who bring^g grace to heal their
souls while he brings pardon to redeem
it and peace to console it! How wd they
recognize in his ^{atoning} sacrifice on ~~the cross~~ ^{the cross} the
solution of all their doubts; the Key stone
of a system, of wh they saw but the disjointed
parts — a doctrine wh harmonized all the
attributes of God, and ^{displayed} ~~made~~ him just which
the justifier of him that believed in his Son.
^{Rom 3} What apt and ready scholars wd they be in
the most ~~elaborate~~ ^{defence} of the ^{imp}

learn the song of the lamb and enter into ¹⁸
the meaning of the word of good tidings! —

Then let us, with these ^{things} ~~considerations~~ before
^{our eyes} ~~us~~, draw the Ap's inference from the consid-
eration of primitive faith. — Seeing ~~we~~ also
(he say, ^{we}) are compassed ^{about} with so great a
cloud of witnesses, let us ^{also} lay aside every
weight & the sin which doth so easily beset
us, let us run with patience the race that
is set before us, looking unto Jesus, the
author & finisher of our faith. — It will
^{be no comfortable} ~~indeed be a~~ reflection at the hour of death
or the day of judgment, to think that we
have loved God less, than the ancient pa-
triarchs ^{loved him} ~~have done~~; that he has disclosed
himself more to us without our feeling
gratitude at the disclosure, or love towards
him who has been love to us. May he then
[?] would we each fancy ^{ourselves} ~~ourselves~~ now just land-
ing into that other state of being to which

^{as well as of ancient Palestine,}
~~we are day by day hastening~~ ^{must all one day appear} in that¹⁹
we shall impart upon ours: the sorrows, the
rush of feelings, the awe which will ^{then} come over
us, when this world is ^{being} rolled from our eyes,
and we ~~shall~~ ^{are to} ~~stand~~ at once before the presence
of ^{almighty} God — we shall then see, what too many
of us now will not believe — and if we
do not look ^{now} unto Jesus now as the author
of our faith, be assured we shall then look
upon him ^{as one} ^{with Zach 12} whom we have pierced —

I call upon you then most solemnly, as
in the v^t of God, and conjuring you ^{the while} to take
^{see} ~~to mind~~ if you recollect any instances of
sudden death, to reflect each for himself:
what your state wd be, were you now
this very day summoned hence. I call
upon you, not as persons in a dark and
infant dispensation, ^{as ancient believers,} but as baptized Christians,
as those who have been partakers of the

Being indeed repeat this one message of the
gospel Monday after Sunday without becoming
tired -

to. 9. to be wiser what you are doing. ^{to}
you are ^{by} being without a spiritual faith in
the son of God - without faith in him
it is impossible to please the Father for
he that cometh to him, must believe
that the son is exalted to be a Prince
and savior to give repentance and remission
of sins - Believe he that he is the son
of God, & he that hath not the son of
God hath not life. - ^{I know} ^{my word}
I am quite weak in these, but I pray
God that he ^{may} ^{help} them to the
edification and spiritual welfare of
every one here assembled - that there may
be no come to church itly & cololy as a
part of course or a ^{monthly} ^{regular} duty, but that
every heart may burn with the joy of the
presence of the Lord's day and delight in his
presence in his sanctuary with all sagacity
to know him, Father, Son &

**10. On the compatibility of spiritual feelings with scanty knowledge in the
ancient believers (Hos vi, 3 -)**

S.5. on the compatibility of spiritual feelings with scanty knowledge in the
ancient believers. -

Sermon 73, no. 111 Reference B.O. A., A.17.1 pp. 22

No. 111

St Clements S.M. - Oct 23. 1825

Hos vi, 3 -

Then shall we know, if we follow on to know the Lord - His going forth is
prepared as the morning; and He shall come unto us as the rain, as the
latter & former rain unto the earth.

Having considered the doctrines common to every revelation

McGrath ed. *John Henry Newman Sermons 1824-1843*. Vol. V. pp.335.

No III

S.S. on the compatibility of spiritual feelings with
scanty knowledge, in the ancient believers. —

St Clements P.M. — Oct 23. 1825. —

Then shall we know, if we follow on to know
the Lord - His going forth is prepared as the
morning; and He shall come unto us as the rain,
as the latter & former rain unto the earth.

Having considered the doctrines
~~which~~ are common to every revelation which
God has been pleased to make ^{de} to man,
it ~~now~~ follows to speak of such as are
not common to ^{every rev.} all, being mentioned
in at one time, and not at another. -
For, as we have already observed, while
the feelings & temper of religious men have
been in all ages the same, the doctrines
proposed to them by Almighty God, ^{the objects of faith} have
not been always the same, but as time
has gone on, there has been an ^{depth &} ~~increase~~
^{width & height} ~~increase~~ given to the divine mes-
sage at length the message was that of
the gospel by the mouth of the Ap^{ls}, a mes-

say embracing in detail all those²
stupendous truths wh^{ch} in preceding dis-
pensations have been^{either} but faintly sha-
dowed out or even altogether ^{omitted} unmen-
tioned. —

The subject I am entering upon, will,
with the subjects of several preceding dis-
courses, form an introduction to ^{our} the full
consideration^{ing} of the Jewish system — for
as in the past year I have wished to
^{set before you} delineate the parts of the X^{ristian} system,
so in the year before us I hope ^{with the help of God} to be enabled
to delineate the features of the dispensation
given by the hand of Moses — and at
present I am, ^{employed in comparing} as it were, these two sys-
tems together, by showing that they
are parts of one grand general scheme
of revelation, wh^{ch} began even with the
fall of Adam. — I shall take then the
four principal eras in the history of the

church, ^{before} viz the fall, the calling of
Abraham, [the giving of the law,] and
the times of the prophets, and briefly
state what ~~was~~ doctrines evolution
^{were known at each} ~~had set forth at those several times~~ ^{succession periods}
over and above those wh I lately con-
sidered as being common to all revo-
lution. - ~~This I shall do briefly~~ ^(I say), because
it is but ^{as an} introductory ^{in to} to speaking of
the Jewish system, and merely intended
to establish the fact that there has
been an increase of V. in the church,
that there has been a progressive de-
velopment of the gospel, that the ^{new} ~~old~~ ^{new}
fathers appear to have known ^{more} ~~less~~ than
the old patriarchs, and the ~~the~~ Christians
than the Jews.

~~The doctrines wh I lately stated to be common
to all revolutions were of a twofold description;
those wh to a certain extent are taught by~~

this morning however, I wish to observe upon
a previous question — many pious minds
~~find~~ ^{find} it difficult to understand how really
spiritual feelings exist in the holy men
of old, unless they actually knew and be-
lieved on the ^{eternal sacrifice of the} Son of God. — That they ~~did~~
were spiritually minded the O. T., especially
the books of Psalms, ^{as indeed was shown last Sunday} abundantly proves —
that they did ^{not} know, as we know, the
scheme of redemption thus it is also evi-
dent from their silence on this point in
their most fervent strains of devotion. — If
it was clearly revealed to them, ^{in detail} that a Sav-
ior was to come whose sp'd wash them for their
sins in his own blood, how is it they en-
-over chance to say so — "If Thou, Lord,"
says ~~one of the~~ ^{Ps 130} ~~later~~ Psalmists, "shdest mark
iniquities, O Lord, who shall stand? But
there is forgiveness with Thee" ^{why does he not show} — why does he

really sinful, we bid them consider their
past & actions in evidence of past guilt,
and we teach them that it has appeared
to ^{save them} ~~take care~~ from punishment - they do
not perhaps understand more than this, but
this this God's grace is ^{sufficiently} ~~through~~ to render
them obedient and humble and holy. -
But (it will be said)
do we tell them ~~of~~ of eternal life & death?
^{it is true} ~~but~~ - but do they ^{affirm} understand it, do
they in many cases enter into the mean-
ing of those doctrines? are they not governed chiefly by present reward & blame?
is it not almost
enough to tell them "God will now love
you, bless you, give you grace & strength
if you pray to Him & love & obey Him,"
without insisting ^{very} ~~much~~ ^{principally} on the doctrine
of a future life? - Much less do they
enter into the & mysterious truths
relative to the divine nature of the Son and
Spirit of God, ^{and the history of His church in} ~~the everlasting covenant~~ etc.

Children are ^{old} that they individually are
in X's redemption, ancient saints, when not
told J.

may in some degree understand

past times; yet who will ^{deprive} ~~not say~~ they may
not savingly believe & be renewed in spirit,
and, if they die, be met associates for the
saints in the? — be leave them only to con-
ceive this ~~state of~~ ^{allowance of} reality, knowledge, contin-
ued to the season of manhood; and we
have the ^{condition} ~~state~~ of primitive believers, who
not feel indeed they were in a state of per-
filing and ignorance, and yet know
themselves their own sufficiency, & this they be true of
enough to constrain them to a willing obedi-
ence. — And this is the Ap's view of the
subject, who, writing to the Galatians, speaks
of the church of God, as the ^{old Galatians} ~~the~~ ^{separ} ~~the~~ ^{condition} ~~the~~ ^{in the} ~~the~~ ^{state of} ~~the~~ ^{children}
men, yet was for a ^{season} ~~time~~ in the ^{condition} ~~state of~~ ^{children}
men, under tutors & governors, until the
fulness of time came when God sent forth
his Son. Yet, after all, an
act X'ian nation more glorious & constraining
doubtless they are — but the question is not
whether we have more than ancient believers.

to make us spiritual, but whether they had enough. — Yet even here, they had a ^{kind of} compensation for our superior knowledge in that spirit of fervent & profound dependence on God wh. a state of comparative darkness was adapted to create. — But this may be described more at length ^{as it partially came before us in our last discourse.} —

2. — I say then, that the gradual revelation of God's will wh. was made to ~~the~~ ^{the good men} of former days was most excellently fitted to mould them into a humble, and teachable frame of mind, to ~~to~~ excite them to continual prayer, to ~~direct~~ ^{set} their faces habitually towards Zion, and to make them look beyond this world into the unknown heaven of God. — On the same principle that the certainty of bread and clothing makes us secure & careless of the Allmerciful Giver, while uncertainty & beyond &

delay in the supply of our daily wants being
~~make us depend more entirely upon him,~~
~~as nearer to God,~~ - so does the Lt of this
- nity too often ^{under us} indifferent to the great blessing
of that Lt, while the uncertainties of pri-
- mitive knowledge in cel: ^{in the patriarchs} strengthen the
spirit of faith, dependence & expectation.
The ancient saints had but a little Lt -
so they prized it & cherished and made the
most of it - and looked wistfully up
to God for more, if it were possible, and
gratefully received whatever he was pleased
to give. - ~~Let us enlarge upon a point which~~
~~partially came before us last Sunday~~ -
In the expressive language of Jer, they waited
on the Lord - more than they that watch
for the morning - as the mariner on the
dark & wide ocean waits anxiously & breath-
- lessly for the dawning of day, so did they
anxiously look out for the ~~com~~ ^{com}ing of the

shall 4
of it house: on all who feared his name.¹
This was that season of sighings and eager
anticipation when the whole body of belie-
vers was ^{in Rom 8} waiting in pain together with
unnumberable groans, waiting ^{for} the divine ad-
option, the perfected redemption of the soul.
I have written, says dying Jacob, I have waited for My Redeemer: Gen 49
"I will stand upon my watch," says the pro-
phet, ^{in this morn'g, 1st Cor 3} speak² of events ultimately connected
with the gospel, and set me upon the tower,
I will watch to see what he will say^{with}
me, what I shall answer when I am re-
proved - And the Lord answered me and
said, write the vision & make it plain upon
tables, that he may run that readeth it.
For the vision is yet for an appointed time,
but at the end it shall speak & not lie;
tho' it tarry, wait for it, because it will
surely come, it will not delay. - We read
of Simeon as waiting for the consolation of ^{Simeon}

Israel - and St Paul declares that the promise¹²
made of God unto the fathers was that unto
^{Acts 26} the twelve tribes, instantly serving God
day & night, hoped to come - But St Peter
describes the state of the primitive church^{in the time of the latter}
most ^{minutely} exactly, - "of which salvation," he says, "the
prophets have ^{1 Pet 1} inquired and searched diligent-
ly, who prophesied of the grace that should come
unto you," - ^{v. c. you & them} searching what or what manner
of time the spirit of Christ which was in them did
signify, when it testified beforehand the suf-
ferings of Christ and the glory that should follow -
^{unto} whom it was revealed, that not unto them,
but unto us they did minister the things which
are now reported unto you by them that have
preached the gospel unto you, with the Holy Spirit
sent down from heaven." - Thus, in the words
of the text, they ^{as accept believers} followed on to know the Lord
and desiring a better country, that is, a hea-
venly, God was not ashamed to be called their
God, for he hath prepared for them a city.

gradually, consistently with the spiritual¹⁴
good of the church? — what if this gradual
development, ^{of the knowledge of x^c} was so far fr hurting the
spiritual feelings of pious men, that a sud-
den revelation wd have hurt them? — This
is an important consideration.

In a passage just now quoted, St Paul
says, ^{it appeared in} ~~speaks of the fulfup of time~~, ~~where~~ before
that era, the church was not ripe for this
appearing. — Doubtless we are unable to
take in the full meaning of this expression,
an expression wh may even have its rela-
tion to other worlds, & refer to a scheme of
providence extending into an eternity before
us and an eternity^{yet} to come. — Still it is
permitted us in ~~some~~ ^{some} little degree to ^{see} under-
stand ~~that~~ ^{why} it wd have been of disservice
to the cause of piety to have revealed the
doctrine of the atonement from the very

time of the fall. — ^{I must believe, it to be true} 15
^{in a char. point of view —}
^{an atonement}

For the message of salvation thro' X^t appeals to
our own experience of our need of ^{an atonement} that salvation.

The gospel does not proclaim "believe that
you are sinners & again believe that X^t ^{has} ~~does~~
^{suffered} for your ~~sinners~~," but "look into yr
hearts & see, actually ^{see} behold yr sinfulness,

and ^{then} believe in X^t —" See is not our starting
that we are sinful — we do not confess it

merely on the authority of Ser, but on our
own experience and certain knowledge. Ser
does but remind us of it, calls our attention

to it, leads us to search our hearts, and
does not propose our ^{natural} corruption as an article
of faith, but as a palpable fact wh we

cannot deny. — The proclamation of the
gospel is not that man is unholy, but

that X^t is exalted to restore and justify
the unholy — it implies ^{then} & presupposes the first ^{doctrine}

as the basis of the second. — Now suppose

a man to believe in his heart to be evil, ¹⁶
merely because God has said so, do you
think he would feel the excellency and grace
of the atoning blood of X^l? If he never
^{actually} felt his sins, would he catch at the news
of salvation as suited to his disorder?—
Alas, the case of ~~too~~ many around us
gives too painful an answer to this ques-
tion—many, who hold the doctrine of
the atonement either in a barren faith
or in high & deceitful affections—for, they
have no root of ^{self knowledge} ^{vid Luke 8} ~~experience~~ in them: who
in time of temptation fall away.—

Now, to apply this to the case before us;—
must it not be necessary that the church at
large should have ^{the experience} ~~received~~ of much sin &
wickedness laid up, before the doctrine
of the atonement could be profitably received?
Say, that it had been disclosed to Adam—
with the need of an atonement ^{been} ~~known~~ at that

early period sufficiently felt? — Set us, ¹⁷
Cain, e.g. have questioned the great wicked-
ness of the heart of man wh. that doctrine
assumes? — But when age after age has
passed and fresh & fresh instances been
given of the universal depravity of man-
kind, when the sin of the whole earth
had risen so high as to provoke an uni-
versal destruction by a flood, when
Sodom & Gomorrah lay smouldering on the plain
for an ensample, and Eg. had been smitten
with the ten plagues of God — when again
human nature had been tried in so many
~~different circumstances~~ ^{different circumstances} & ~~character~~ ^{under every} test
had evinced its ^{to be} base metal, when even
under the immediate eye of God Israel had
rebelled & followed idols & committed
iniquities — when, I say, all the mercies
of God had been bestowed in vain, and ^{in vain}

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^{many} corruption was thus fully established, and the
divine judgments had moreover been ^{fulfilled} ~~established~~,
then indeed was a fit time for the doctrine
of the atonement, ^{& eternal life} thus a suffering Redeemer
~~& eternal life~~ ^{to be} explicitly set
forth, as ~~it was~~ ^{they were} by Isaiah, then & the
great body of the church entered in some
measure into the need of some stupendous
sacrifice ~~to~~ ^{to} wash away the accu-
-mulating sins of the world - which
could no longer deny the ^{messiah} ~~fact of~~ ^{desirability}
-ship of a ^{change of some} ~~restoration~~ to a better state, of
a revolution in the moral world, however
it might appear to credit the witness which God
gave of His Son - Thus the Christian doctrine
when disclosed to the world, came recom-
-mended & sanctioned by facts which none
could deny, over and above the direct evi-
-dence that it proceeded from
God. - Whereas ~~had~~ it come before, it might

It came then gradually & softly as the dawning
of the morning - and as the rain the latter &
the former rain, first one shower & then another,
gently and consistently, to refresh & fertilize the
earth.

have scarcely been understood, and its glories but weakly felt. —

Let this suffice for the present — we have
this morn^g been engaged in reconciling the
teachings of ancient believers' knowledge
with the fulfils of ^{their} faith & holy feelings
and we have argued 1. — that there was no-
thing ^{in their ignorance} to prevent ~~their~~ spirituality of mind
more than in our ignorance now. 2^d — that
there was something in it, wh^{ch} we hardly
experience, to increase that spirituality —
in the greater necessity they w^{ere} full of
waiting & depending upon God for ^{fulfilling} ~~present~~
it. — lastly, that after all, had the
gospel been revealed earlier than it was,
so far from exciting more spiritual
feelings, it probably w^{ould} not have been
duly appreciated & properly valued. —
So far then we have cleared our way by
unwary, as ~~the~~ hope, any suspicion that

the ~~fact~~ circumstance of a temporary dark-
-ness ^{but} ~~partial~~ knowledge of the gift of
eternal life thro the atoning sacrifice of
Xt is inconsistent with spiritual faith.
I shall proceed, D. V., next Sunday, to show
the fact it: viz there was this temporary
darkness and gradual revelation, as ex-
emplified in a consideration of the four
periods of the church mentioned in the
opening of this discourse.

Before concluding, let me remind you, as
I wish to remind myself, that there are
not merely speculation makers — to edify
is the great end of preaching — & I shall
have done little, if I have at the most
merely interested you or excited your curi-
osity. — Let us ask ours: how we receive
the doctrine of Xt crucified now it is revealed.
Alas, do we not plainly show by the little
effect it has upon us, that our minds are

not prepared to receive it? But we have ²⁴ not
laid that deep and abiding foundation
of ~~confidence~~ ^{repentance & selfabasement}, which ^{then show to be} necessary
before the building of God can be set
up within us? — let us then, dear brethren,
pray more & more earnestly for the pro-
mised aid of the H. S., who will enable
us to see our real state & to feel the misery
of sin — ^{for} In proportion as we discern ^{its} the
odiousness of ~~transgression~~, shall we learn
to seek it as a Serp. from the wrath de-
nounced ag^t it, and a deliverer from
its tyrannizing power. —

Again, are we, with the saints of old,
waiting upon God in His ordinances, and
looking out for the increase of His Kingdom
and the triumph of His coming? Is ^{the strength of the} ~~the~~ ^{heaven}
ly promise our great object and aim &
incentive & consolation? Do we desire to
grow in grace & in the knowledge of our

Lord Jes: Xl? do we feel a pleasure and
interest in studying the Scs, and following
on to know the Lord? do we, as we get older,
^{perceive} ~~perceive~~ the doctrine of redemption, ^{to be still more} more excel-
lent, and recognize its suitability to the
end proposed? —

May God, even our Father, grant that
we may be thus minded — for tho' born
in a Xtian land and attending the worship
of Xl, unless our hearts be His, we are asking
and unless living in His Spirit, we are
^{in fact} without His church and destitute of all
hope of His promise.

Now to God, the P. re. —

11. On the Xtian law of liberty (2 Cor.iii.17)

On the Xtian law of liberty.

Sermon No. 161. Reference A.50.1

No. 161

(?) Chapel S.M. Sept 2. 1827

St Mary the Virgin, Oxford. S.A. May 25. 1828.

This is a Whateleyan Sermon

2 Cor.iii.17 Now the Lord is that Spirit - and where the Spirit of the Lord is, there is liberty.

In these words is concisely stated the peculiar and distinguishing excellence of the Xtian covenant,

Francis J. McGrath and Dom Placid Murray, editors. *John Henry Newman Sermons 1824-1843* Volume III. Oxford University Press. 2010.

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No 161 -

On the Christian law of liberty.

Widdowall Chapel S. M. Sept 2. 1827

St Mary the Virgin, Oxford. S. A. May 25. 1828

This is a Vketoleyan sermon.

[Faint, mostly illegible handwritten text, likely the body of the sermon.]

(and the whole passage, Rom. 2)

occurs putting this before us out of the question,
which it ~~does not~~ ^{signifies} a freedom from sin.
— a capacity, a gift of knowing our duty
fully and have supernatural aid to enable
us to perform it — E. g. "Whosoever com-
mitteth sin," says our Lord to the Ph^{ar}isees, "is the
servant of sin" — of the Son... shall make you
free (give you liberty), ye shall be free indeed.
"Being made free (says St Paul writ^t to the Rom^{ans})
from sin, ye become the serv^{ants} of righteousness: — "The
law of the spirit of life in ^{Christ} Jesus, hath made me
free from the law of sin & death" — In the following
verse it means "an ^{enlightened} knowledge of the
divine duty" — "So speak ye to one another, as they that
shall be judged by the law of liberty" — i. e. by
an enlarged law, a large law, a law not of min-
ute and special precepts "of the letter", but
encompassing ^{principles} of duty. Hence as in the text, the
word is often used in contrast with the Jewish
law, which was a law of bondage. — "Stand fast
in the liberty where with ^{Christ} hath made us free,
and be not entangled again with the yoke of bondage."
That the yoke of bondage here meant the Jewish law —

* in opposition to a blind audience he is obliged from the nature of the case to ~~do~~ perform duties without being then conversant with any general plan,

[illegible]

is a spiritual covenant and when this spir-⁵
itual covenant of the Lord is, there is a liberty
of obedience — or The Lord ^{has revealed to us that} is the lawgiver of a spi-
ritual of ^{religious duties} God's commandments, and this spirit
of the Lord ^{in parts, thus we see} is a free & enlightened obedience —

^{after this}
~~has been attempted to explain the text,~~
I proceed to show that the X^{tean} covenant is
really ~~meant to be~~ of this kind. —

~~When we are to learn our duty where~~
Now that X^{teans} were ^{not} intended to regulate their
obedience by the letter of the divine precepts
seems to be evident from the manner in which
they ^{are} given. — When persons are required to
perform certain acts without know^{ing} why
they ^{are to} perform ^{them}, it is clearly necessary to be very
minute & particular in the directions given
them. There was nothing, e.g. in the ma-
-tation of things, in reason or in conscience, to
assist the Jews in know^{ing} what rites or ordi-
-nances God is ⁱⁿ require of them — nothing but
an express rev. ^{or} guide them to God's will
as regarded their sacrifices, purifications, temple,
and general worship, because they did not know

why it was given — they did not & did not see
the connexion of the different ^{various} ^{commands} precepts — or why
one way of sacrificing or worship^t was better
than another — they did not refer all their
injunctions to an one general principle — they
must receive them ^{each as it came} solely as a matter of faith.

2^d A rev: ~~then~~ most minuteness might be ex-
pected ^{the 3^d} was given to them — the commands of
God were ^{precise} minute, full, systematic — nothing
was left out wh was required of them — for
they did practice nothing but what they were
instructed to practice. On the other hand

when a law given affords some general ^{inst} ~~idea~~
^{into the objects} he has in view, and it is quite
clear he need not be so minute in his direction.
If he says "I enjoin this or that for this particu-
lar purpose" he at once enables us to judge of
the manner in wh we are to obey him, how far
the very direction given is to extend, in what
cases it will be superseded, what influence it
shall have in unusual circumstances, and how
far it may be our guide in ^{cases} ~~forming~~ not expressly
belonging to it but still analogous in their circum-

to be seen of them.' —

9

Again instead of a duty being stated in all its parts, we find some ^{one branch of it} ~~particular~~ laid down, not very obvious, nor generally applicable — Ex. "Whosoever ^{Matt's} shall smite thee on thy cheek, turn to him the other also." — "Whosoever shall compel thee to go a mile, go with him two miles."

Now these precepts, ^{thus} irregular, scattered, unsystematic, sometimes hyperbolic and ^{even} contradictory literally taken, — while they often from this their character present a difficulty to readers of the N. T. — ^{yet} ~~remain~~ considered as adding to persons who had parts of a covenant which is not of the letter but the spirit, not of outward observances but inward feelings, not of actions merely but of principles, — of a covenant which are revealed the relations betw God & man, ~~the state of man~~, high motives for obedience, & a general information concern its nature & purpose, these precepts (I say) are quite intelligible & suitable — As isolated commands they are inexplicable — but in a

in the Jewish cov: they ^{in great measure} could have been im-
-practicable - but in the Xian, wh gives us
some large & broad principles of duty to
wh then specific precepts maybe reduced, there
is no real danger of their being misunderstood
or misapplied. — What those broad principles
are we shall see presently — since however
there are such, it is not too much to say
that our Lord ^{adopted the} ~~spoke in the~~ story, scaten-
-tions, figurative, ^{almost} paradoxical style of teaching
wh characterizes his discourse in the gospel,
for this very reason — ^{in order} to avoid the possi-
-bility of his being obeyed accord^d to the
letter, and thus ^{leading} to his Jewish
heavens, (who in their law were accustomed
necessarily to obey accord^d to the letter) &
to higher things — leading them to obey ac-
-cording to the spirit - according to general
principles, wh they must apply in each par-
-ticular case for themselves.

It indeed did ^{primarily} not come to teach us our
duty — ^{the} first and great end of his mission
here was to die for our sins - and next, to re-

-veal to us that his precious bloodshedding^{obtained}
and the benefits thence ^{obtained} ~~gained~~ for us - but
our ^{moral} duty he has not revealed to us - for this
plain reason: - because we can't have known
them without his ~~common~~ ^{whenever} ~~informing~~ ^{us, as we}
~~us~~: implies something ^{we would not know without him.} - Doubtless he
has indirectly [as I shall presently observe]
vastly widened our knowledge of our duty -
he has explained it to us, he has sanctioned
it with high promises, he has endeared it to
us by constraining motives - he has informed
and enlightened and purified the conscience -
While it is a fact ~~seems to be~~ we could put
a limit to the power of natural conscience (if
~~it~~ ^{even independent of us:} ~~duly used~~) in bringing us acquainted with
our duty - and we know as a fact that
not a single precept to perhaps of the N. T.
but has been somewhere or other laid down
by heathen moralists who never saw the Sc.

This indeed, I confess, is somewhat of a
difficulty to those professed followers of H, who
deny the great evangelical doctrines - it is a

* such the case, not only with the Gentiles, but in
good measure even with the Jews them: -

times, struggling with a knowledge of ^{duty} and ¹³
the upbraidings of conscience, yet still a slave
to sin. The law is spiritual, but I am carnal,
sold under sin - ... to will is present with
me, but how to perform that which is good, I
find not. For the good, that I would, I do not - but
the evil which I would not, that I do. I acquiesce
in the law of God after the inward man, but I
see another law in my members ... O wretched
man that I am, who shall deliver me from
the body of this death? - Such is the effect of
conscience without ^{the truth} ¹⁴ but the law of
the gospel alters the picture - "The law of the
spirit of life in Christ Jesus, hath set me free from
the law of sin & death - for what ^{even the Jewish}
law could not do, God has done for us sending
His own son, that obedience to the law might be
fulfilled in us, ^{not a Jewish observance} we walk not after the flesh, but after
^{the spirit} ¹⁵ Christ has supplied us with the doctrines then
of the gospel with principles ^{the direction to} for our con-
duct - principles which act as ^{for our duty} ¹⁶
for a large & extended knowledge of our duty, ¹⁷
- his for enforcing it upon us, and as mo-

-tion for our performing it. — Of these the
chiefest is the doctrine of the sacrifice of
^{his death} Christ instead of us — This ^{single fact throws} more ^{light} upon
upon the nature & necessity of obedience, the o-
-dious ~~and~~ character of sin, and the terrible
punishment ^{it} merits, than ~~by~~ any tra-
-tise ~~say~~ or moralist ever wrote, or any
~~exhortation~~ ^{and} proof philosopher ever la-
-bored. — That sin as such is a wretched &
detestable nature — that little sins are to be
guarded ag^t as well ^{as} greater — that ^{man} ^{in God's} ^{eye}
is in a helpless & corrupted state — that ^{he}
is ^{naturally} in a state of disfavor & no-hope — all this
is strongly implied in it — Again the same
doctrine is a strong & constraining motive
to ^{holly} action, and devoted obedience to God —
It is moreover a sanction to the command,
the death of Christ being a pledge to us of the per-
formance on God's part of all the promises made
to us in Him. — And thus the doctrine is used
by the Ap^ls — By St Peter (e.g.) He that spared
not his own son, but delivered him up for us
all, how shall he not with him also freely give

"This then is the great doctrine or principle of the
 gospel - others ^{are as follows} - e.g. God is love -
 God is no respecter of persons - ^{freedom} ~~freedom~~ ^{to all men li-}
 berally - without holiness no one shall see the
 Lord - Except a man be born again, he cannot
 see the Kingdom of God - Many more may be ad-
 ded.

as all things." - "Walk ⁱⁿ love, as ye also
 have loved us - "Set ^{your} affection on things
 above, not on things on the earth, for ye are dead
 - your life is hid with ^{Christ} in God - "The love of
^{God} ~~God~~ ^{has} ~~has~~ ^{sent} ^{his} ^{son} ^{to} ^{be} ^{the}
 propitiation of our sins... if God so loved us, we
 ought also to love one another." - "Likewise

When then it is said that ^{we} ~~we~~ ^{are} ~~are~~ ^{to be}
 guided by principles not by express command,
 it is meant that God has mercifully supplied
 us with such an insight into the ^{general} ~~general~~ ^{scheme} of His
 Providence respecting us, ~~that we may be~~
~~left without continual & definite instruction~~
~~from our own consciences~~ ^{such a knowledge of His will, as may super-}
 sede the necessity of continual & definite in-
 structions ⁱⁿ ~~in~~ ^{every} ~~every ^{particular} branch of our
 conduct - and this is a state of liberty
 inasmuch as we are not ^{not long} ~~not long~~ ^{acting} ~~acting~~ ⁱⁿ ~~in~~ ^{contin-}
 ual trammels (so to say) & grooves - but ^{freely} ~~freely~~
 spontaneously, from an inward ^{known} ~~known~~ ^{principle}, ~~of~~
~~being~~ ^{being} ^{guided} ^{with} ^a ^{discretionary} ^{power}
 of judging and deciding for ours; and of~~

16
+ applying general instructions to particular cases.

This is especially illustrated in the answer St Paul gives to the Rom. Jews. These, who had seemed to have been troubled by a number of minute difficulties concerning their conduct in particular circumstances & seasons. Many of them ~~were~~ had been Jews, & so used to an exact and minute code — As Jews they wanted it still — he intimates to them they at not to want it. — He almost refuses to answer their questions, referring them to general principles leaving them to make up their minds thence for themselves. Whether they mix in certain companies, whether they mix eat certain meats, whether they mix use or omit certain Jewish rites, whether it were better to marry or remain single, on these & questions like these he gives no decided opinion — (he can not give from the nature of the case) — he is continually leading their minds to the broad principles of duty. "Rom of us lieth to him: & no man dieth to himself — whether we live, we live unto the Lord,

^{1 Cor 14}
Let all things be done decently & in order.

Whether we die, we die unto the Lord. Whether we live, we live unto the Lord. For to this end we both died & we live, that we might be Lord both of the dead & living. —
The Kingdom of God is not meat & drink, but righteousness & peace & joy in the Holy Spirit. — "Meat" ^{1 Cor 8} commendeth us not to God, for neither if we eat, we are the better — neither if we eat not, are we the worse — but take heed lest by any means this liberty of yours become a stumbling block to them that are weak. — "Conscientiously the best gift, yet show I unto you a more excellent way, charity." "Whether ye eat or drink or whatsoever ye do, do all to the glory of God." — "This I say, brethren, ^{1 Cor 7} the time is short — it remaineth, that both they that have wives, be as they had none — & they that keep, as the they kept not — & they that rejoice, as they rejoiced not — & they that buy, as the they possess not — & they that use this world, as not abusing it, for the fashion of this world passeth away." ^{1 Cor 13} ^{is rich & weighty} ^{have been} ^{of glory} ^{consideration} the spirit of the A.P. is constantly escaping, feeling it a privilege to

be allowed to dwell on such, and to mea-¹⁸¹⁹
-sure the smallest actions of our daily life, to
all the management of our time, all our
projects & plans by them. And since his
Christian brethren were to apply them ^{seriously} for themselves, it
he seems fully to expect that in little matters
they would be a difference of opinion and ^{Christian}
an uniformity indeed in substantiated god-
-liness, but in their opinions in smaller
things, a difference - that some ^{conscientiously} eat
meats, others ^{conscientiously} refrain from
them - some go into heathen soc: others not.
~~some~~ and he exclaims "for meat destroy not
the work of God," Christian fellowship - "let every
man be fully persuaded in ~~the~~ his own mind"
"all this indeed an pun, but it is evil for
that man who eateth ^{against} his conscience" -
happy is he who condemneth not himself: in
the things which he allows himself to do -

As Christians then, instead of searching for the
desire for some complete code of precepts to re-
gulate our conduct, it is our duty, as it is
our privilege, to have high principles set

prelarity of the case can be explained

why this sub. was one of the men then of moral
virtue, the student

before us; and then we are to work into
our mind, so imbue & regenerate our hearts
with their meaning & force, that they are
to become in us as leaven ^{of yeast} of our
conduct to the very extremities and infinite
minutes of our conduct, and making us
constantly obedient to God. ^{without the aid of promptings} ~~of the Holy Spirit~~
~~without further leaven words~~ This great
privilege the Jews had at in any considerable
measure; and it will place the subject in
a frame let to contrast their state with
ours - wh I now proceed to do.

Why the Jews were left to be guided more by
scripture & formal precept than by spiritual
principles, is not the present question - there
were very good reasons evoked for
the divine dealings towards them - but
we are not concerned with them now. - Nor
do I mean by any means to say that they had
no knowledge of principles - all men from na-
tural conscience have religious principles -
the knowledge of a Creator & Governor of the world,

and then we prepared upon them the general
duties of natural law, of love God & their neigh-
-bour - any further than this

and of the general duty of virtue are broad
natural principles - these the Jews of course
had ^{and before} and in the writings of the prophets dis-
closed the evangelical doctrines of the New Law, &
so far they had the same high principles we
have - I merely say that the Mosaic
dispensation was not founded upon them -
principles, & the ~~idea~~ ^{idea} is. - No must it
be supposed that obedience without ^{knowing}
the reasons of why we it is enjoined upon us
is not a virtue - it is a very high virtue - &
one which we are in many instances we are
called still to exercise - it is ^{often of upholding} faith - &
it is man for our comfort to know why we
are commanded this or that - and God
has told us more than he told the Jews - &
I say it is a great privilege, because a
comfort.

The meaning & use of the Jewish ritual we know
it was to keep them close to God - to cut
them off from the heathen - to impress upon their
minds the unity & special providence of God - to
inspire them as the keepers of God's promises till the
coming of Christ - and to be a ^{pledge} of God's
afford to

us at the present day an evidence for the ²¹
divine origin of the gospel by the prediction types
of that gospel wh it contains. - But the Jews
it was ^{to} ~~more~~ or less a letter - a minute detail
of formal duties, wh tho' to be received & prac-
-ticed humbly, ^{in faith} was without meaning, and
^{in many these scarcely} ~~not~~ harmonizing with what they knew natu-
-rally of God from the visible world. - Nor
had they high motives to the performance of
these duties - an earthly Canaan & temporal
blessings they had promised to them - but
Moses, the mediator of their Covenant, had not
only kept silence on the subject of any sacrifice
for sin or prospect of spiritual assistance,
^{but} ~~that~~ he had ~~not~~ said not a word even of a
future life. - In this general state of
darkness and discomfort, with the yoke of a
ceremonial law upon them, and few hopes of
good promise distinctly given them, & fear of
an avenging God their principal motive to
obedience, it is not wonderful that, generally
speaking, they shd attain to no large views of
religious and moral obligation, or of that spiritual

* He found the commandant who was ordained to life, to be unto death.

to nature of that obedience which Adam pre-
-tended before his fall. — To say obedience^{to}
that they knew, was hard indeed — David,
whose views of the spiritual character of a
-lization at least equal any of the inspired writers,
(1st Cor. 13: 11, 12) was a continual^{of the} deep transgressor of the
law which he loved after the inward man, in
which he differed as being holy, just, & good. — For
he had neither the motive nor the appearance of
his obedience which are given to us. — Hence
in St Paul speaks of the Jews as children, be-
cause & their a grove men. — Children are not
often ^{often} to be told the reasons why a particular
line of conduct is required of them — they must
do what they are told to do, without asking
question or doubting — But men act for their
up on their own view of things, from principle
with a discretion — The particular and minute
commandments of the Law were as a ^{and} short track
under whom they were, until the time appointed
by the as children, (he says) in bondage under
the elements of the world — (not spiritual) — but in
the legal elements — whereas in the Gospel we
were redeemed into the adoption of sons — they were

under the law of faith, a faith which conveyed
 to their souls principles on which they were to
 + enabled them to act for themselves: Gal 3
 act, - so faith ~~then~~ being come, they were no
 longer under a schoolmaster. - In other words,
 Gal 4
 God had sent forth the Spirit of His Son into
 their hearts - He had ^{given} stamped the moral code
 not upon ^{tablets} stones, but upon their souls - ^{stamped it} not
 fleshy ^{2 Cor 3} tables of their hearts - Thus the H. S.
 framing them ^{in & souls} ~~inwardly~~ by as sanctuaries of
 + fitting ^{the principles of duty} ~~the principles of duty~~ ^{thus}
 God, set up the law within them, & they became
 a law unto themselves: - This was the ministra-
 tion of the Spirit, and it was exceeding in
 glory - It was a fulfilment of the promise
 long before made to the church, that at
 length her child should be ¹⁵⁶⁴ ~~taught~~ of the Lord, and
 great should be their peace - That He would put
 His laws into their ^{Lev 31. Heb 8} minds & write them in their
 hearts: so that they should no more teach every
 man his neighbor saying "know the Lord",
 (that would be no longer need of precise and
 particular commandments, about an outward
 code, to instruct them in their duty) for
 all should know Him from the least to the greatest,
 all, not only ^{inspired} prophet & favored priest, but

all shd have displayed to them that mys-
-tery of God, the secret of His love, ^{in X^t} wh before
was not made unto the sons of men, ^{Eph 3} but then
was to be conveyed by faith to each in-
dividual soul. — In X^t the whole system
of morals and ^{religion} duty had become new-
not substantially altered indeed, but re-
-freshed, invigorated, beautified — to be viewed
in the face of X^t and conveyed to the soul by
faith in X^t — Even the law of love, wh Moses
instituted, was called by our Lord "a new
^{John 13} commandment" — and by St John, as new com-
-mandment but an old, and yet a new com-
-mandment — It was ⁱⁿ substance old, but
new as being enlarged to its just limits
by the rev: of X^t's love for us, ^{recommended} ~~sanctioned~~
by the example of X^t's love, ^{illustrated by} ~~enforced by~~
His own conduct, sanctioned by the promise
of life His death purchased. — No longer a
law of bondage, but in St James' words a
royal law, a law of light & liberty — For
the Lord X^t was a spirit, and where that
spirit was, there must be liberty. —

This is so large a subject that I am exceeding²⁵
the time usual for addresses such as ~~are~~ ~~usually~~
the present occasion allows -
-but - yet I must not quit it, without briefly
touching some out of the many remarks to
which it naturally conducts us. -

1st then, my brethren, let the foregoing ~~be~~
on the character of the ~~the~~ law, were you
yet a cold, formal & dead obedience - Be
not content with good actions, but let
ye good proceed from high motives - & let
them not merely be upon you - they must
"be a spirit in ye hearts, & so" you from all
slavish & carnal views, and bring ye into
that service of God which is perfect freedom.

2nd Again, beware of so measuring ye duty
by the written word of God, as to neglect the
suggestions of conscience. There are many (I
fear) who, when urged by their inward feel-
ings to acts of duty, reply to them: "this
is not written in the covenant" - "You must
be established by the free spirit of God", a
spirit which proves it: out in godliness on all

* But, in a few with any, they cannot respect them which
duty minutely set down in Ser.

* It is indifferent to the individual ~~thing~~, the ^{very} thing, is indifferent to the body of ~~things~~ - for, the ^{same} things do not affect all men in the same way. They do affect every man in some way or other, in a good way or a bad.

* It is a great sin if he presumes to act ag^t his conscience; - ^{not fully, entirely, with his conscience.}

side, not ^{kept up} ~~limited~~ by human commands, ^{not} ~~not~~ kept up but unlimited in its obedience to God. -

3. Thirdly, do not lay such a stress on little matters as to place the essence of rel: in a particular line of conduct ^{as to} them. There are some who place measure rel: in them: and others by their refusal from certain outward customs, [diversions] and engagements, which the world ^{as a} upholds. - This is a fearful error - it is, like the Gal's, to return to the weak & beggarly elements of the world - to make rel: consist in circumcision, and the washing of hands of feet, in meats & drinks & carnal ordinances. - Not that you should neglect before the ¹¹ - far from it - ⁺ ~~whenever~~ ^{whenever} ~~any thing~~ ^{any thing} finds the certain enjoyment & pleasure, whatever they be, a means of temptation - whenever finds them hurt his soul, it is every man's duty in such a case seriously to consider what God requires of him, to pray earnestly for grace that he may be enlightened how to act, and to obey his conscience ^{obediently} ~~obediently~~ ^{however} it may be decided. ⁺

Prayer and divine aid and study of the text.

Let us not so lightly become licentious, or
forget our duty without law.

It may perhaps lead him to abstain from them,
or he may think it best to continue in them &
overcome the temptation — Who is the better,
I cannot decide — St Paul wd not, — ^{1 Cor 14} —
were them all of us, "let not him that eateth
despise him that eateth not, & let not him
that eateth not, judge him that eateth — ...
Who eat them that judge another man's con-
science — ... Let every man be fully persuaded
in his own mind — Let us ... follow after the
things which make for peace, & things whereunto
we may edify another." —

is best, because of supposing that you are
exempt from duty, because you have a
series of perpetual instructions —
You are left indeed to your discretion, to deduce
from general principles particulars — &
the precepts actually given (such as those
mentioned in the opening of this discourse)
which appear unconnected, scattered in different
places of the A. T. and often in appearance
paradoxical, are (it is true) to be modified
and systematized by your own consciences &
your own discretion, into conformity with them



John H Newman

*Littlemore Church
as first built for Mr. J. H. Newman & his Mother.*